

NOTES ON LUKE

VOLUME 4

CHAPTERS 9:37-12:34

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CHAPTER 9:

F. Jesus heals a boy with an unclean spirit. V. 37-43

V. 37

1. This miracle is recorded in all three of the synoptics: here, Mat. 17:14-21, and Mark 9:14-29.
2. "And it came to pass" = in the process of time.
3. "That on the next day" = the day after the transfiguration.
4. "When they" = Jesus, Peter, James, and John.
5. "Were come down from the hill" = came down off the Mount of Transfiguration.
6. "Much people met him" = Mark 9:14 called the gathering "a multitude" which included "the scribes questioning with them" = refers to the nine apostles who did not go up the mountain with Jesus.

V. 38

1. "Behold" = word used to call attention to "a man of the company cried out."
2. "Master" = teacher; Mat. 17:14 reveals the reverence this man had for Jesus; he was "kneeling down"--a position of worship.
3. "Beseech" = to beg.
4. "Look upon my son" = to turn the eyes upon; to have regard for.
5. "For he is mine only child" = Luke is the only one who mentioned that the poor tormented boy was an only child; the future generation of this man looked bleak.

V. 39

1. "Lo" = this word is used to excite particular attention in a hearer to what the man was about to speak.
2. "A spirit taketh him" = Mark 9:17 states, "a dumb spirit" = refers to the boy being demon possessed (thus an evil spirit) and could not utter sound speech because the demon had bound the boy's tongue and vocal organs; Mat. 17:15 called him a "lunatick" = means to be moon struck; refers to the light and the changes of the moon having an influence upon the body, and so act through the body, upon the mind; this influence seems to be recognized in Psalms 121:6.

3. "Taketh" = to lay hold of so as to make one's own; to seize upon; to take possession of; the picture in this word is that of seizing something and pulling it down.
4. "And he suddenly crieth out" = all of a sudden, unexpectedly he cries out aloud; "crieth out" means to croak which means to make a low, hoarse noise in the throat--he made a lot of noise but it seems there were no distinct words coming from the boy.
5. "And it teareth him" = refers to the spirit tearing the child--means to distort; convulse; used of a demon causing convulsions in a man possessed.
6. "Foameth again" = to froth at the mouth, like a mad animal repeatedly.
7. "Bruising him" = to tear one's body and shatter one's strength; Mark 9:18 states he "pineth away" = to dry up, to wither away, to waste away; it speaks of the final stage of motionless stupor; the tense reveals the boy was wasting away daily.
8. "Hardly departeth from him" = refers to the dumb spirit not giving the boy any relief; the spells, no doubt, were gradually growing closer together.

V. 40

1. "I besought thy disciples" = the man had brought his boy to the nine apostles who did not go with Jesus up the mount--this was before Jesus came down from the mount; he begged them to:
2. "To cast him out" = to expel the dumb spirit from this man's son.
3. "And they could not" = the nine apostles did not have the power needed in extraordinary deeds; they had tried and failed; they had been given power and authority to do so some days earlier in verse 1, but now it seems their faith had sunk to a low level as Jesus indicates in the next verse.

V. 41

1. "O" = often used as an exclamation.
2. "Faithless" = without faith; unbelieving; the nine apostles are included in this rebuke; they of all men should have had the necessary faith to cast out the demon.
3. "Perverse" = corrupt.
4. "Generation" = refers to the people living at the same time; this rebuke is directed to the nine apostles.
5. "How long shall I be with you?" = the Greek construction implies fellowship face to face.
6. "Suffer" = to bear with; to endure; to put up with; have patience with; referring basically to the crowd that had gathered, especially the nine apostles.
7. "Bring thy son hither" = be bringing thy son to me; implies that the boy was not with the father, but in safe keeping not far off.

V. 42

1. "And as he was yet a coming" = the boy was being brought to Jesus.
2. "The devil" = the demon; the dumb spirit.

3. "Threw him down, and tare him" = to convulse completely; the demon, seeing Jesus, knowing that his control over the boy would soon be ended, made a last attack by throwing him into a fit--complete convulsion; Mark 9:20 adds he "wallowed foaming" = "wallowed" means to roll about; the tense reveals that the rolling continued for some time; "foaming" means to froth at the mouth.

4. The synoptic of Mark 9:21-24 adds more information at this point.

A. Verse 21: although Jesus knows all things, He asks the father the history of the boy's case, like a modern doctor. "Of a child" means from infancy.

B. Verse 22:

1) "Of times" = many times.

2) "Cast" = to throw; Mat. 17:15 used the word "falleth;" both words indicate from the father's viewpoint, that these frequent mishaps were not accidental, but were the result of a suicidal insanity induced by the demon possession.

3) "Destroy" = to put to death.

4) "Canst do" = to be able; to have power; the father's faith had been shaken by the failure of the apostles and by the severity of the case; he asked this, half doubting and half in despair.

5) "Have compassion" = being moved with compassion; the father looking into Jesus' face could see compassion on our Lord's face.

6) He asked, "Help us at once, being moved with compassion."

7) "Help us" = to aid or relieve us; shows that the father identified himself with the misery of the son.

C. Verse 23: Jesus' answer shows the man that the difficulty in the case was not in the lack of power but in the lack of faith in the man. "Possible" means that which can be effected or accomplished by God, in favor of him that believes, and if thou canst believe, this will be done.

D. Verse 24:

1) "Straightway" = immediately.

2) "Cried out" = eager, fear-stricken cry; to cry out loud; speak with a loud voice.

3) "Lord" = master; sir; a title of respect; there is not any evidence thus far that he had any knowledge of the divine nature of the Saviour.

4) "Help" = to succor, bring aid; tense reveals continuous help is asked for while in verse 22 the tense reveals instant help asked for.

5) The father's response in tears reveals a brokenness and a recognition that the help he needs is first for himself and not for his boy.

6) "Unbelief" = weakness of faith; he believes but his faith is defective; therefore, he needs the Master's aid.

5. Mark 9:25 states that "the people came running together" = one word in the Greek; to run together beside; this pictures the rapid gathering of the crowd to Jesus, the boy, and his father; they had probably gone aside privately but the cries of the boy and his father caused the crowd to hurry to their side.

6. "And Jesus rebuked the unclean spirit" = to admonish or charge sharply; this is a

different word than "reprove" in John 16:8; this rebuke does not bring the person to see his sin and confess it--in this case the demon.

7. "Unclean spirit" = Mark 9:25 calls it a foul spirit--deaf and dumb; refers to a demon that is impure and corrupt; "deaf and dumb" reveals the control the demon had upon this child--he could neither talk nor hear.

8. "And healed the child" = cured; to make whole physically.

9. "And delivered him again to his father" = this shows the tenderness of our Lord; Mark 9:26-27 lets us know the people thought the child was dead but Jesus took him by his hand and lifted him up, and I believe the boy stood up and was able to hear and speak--now he was in his right mind.

10. Mark gives additional information in Mark 9:28-29.

A. Verse 28: being away from the crowd the nine apostles took occasion to seek an explanation of their failure. They had cast out demons before because they were given the power to do so. (Luke 9:1)

B. Verse 29:

1) "This kind" = offspring; family; breed; refers to that certain kind (having power to be very violent and harmful) of demons.

2) "Nothing" = not even one thing.

3) "Prayer" = general prayer restricted to God.

4) "Fasting" = a voluntary abstinence from food as a religious exercise.

5) Their failure had been due to prayerlessness and lack of preparation of heart and spirit.

6) Demons of such power and kind are quick to discern the lack of moral power and would yield to no other.

7) Mat. 17:20 states, "Because of your unbelief" = little faith; they had too much faith in themselves and too little faith in Christ.

G. Jesus again foretells His death. V, 43-45

V. 43

1. "They" = refers to the people that had gathered around Jesus when He had cast out the foul spirit and made the boy whole.

2. "Were all amazed" = to be struck with panic, shock, and astonishment--the reason being "at the mighty power of God" = the greatness and magnificence of God just demonstrated in this last miracle mentioned.

3. "But while they wondered every one at all things which Jesus did" = marveled and were in admiration at what had just occurred.

4. "He said unto his disciples" = Mark 9:30 reveals that Jesus had left the valley below the Mount of Transfiguration with his 12 apostles (disciples) and went into Galilee--"He would not that any man should know it" = He was not willing that anyone should know of His whereabouts; now He was fully occupied with the training of the 12.

V. 44

1. This verse records what Jesus said to His apostles--teaching them.
2. "Let these sayings sink down into your ears" = Jesus was making a supreme effort to acquaint the disciples with the real reason He was robed in flesh which was to die on the cross for man's sin.
3. So He said, "The Son of man shall be delivered into the hands of men" = to give into the hands of another; Mat. 17:22 uses the word "betrayed" = from the same Greek word as "delivered" in this verse; Mark 9:31 records more of this conversation "and they shall kill him, and after he is killed, he shall rise the third day;" this is the second time Jesus taught the 12 concerning His death and resurrection. (Luke 9:22)

V. 45

1. "But they understood not this saying" = not to know through lack of information or ignorance; they did not believe it when it happened. (Mark 16:11)
2. "And it was hid from them" = not by God but by their previous preconceived idea--had the same opinion as the Jews--that He was to be a prince and a conqueror, to deliver the nation from the hand of the Romans; therefore, "they perceived it not."
3. "And they feared to ask him of that saying" = hesitated to ask because of fear; they had just been rebuked for their lack of faith and they were afraid to admit they did not understand what Jesus had just said.

H. The dispute who should be the greatest. V. 46-48

V. 46

1. The synoptics all record this incident: here, Mat. 18:1-5, and Mark 9:33-37.
2. "Then" = while they were on the way from the valley below the mount of Transfiguration going through Galilee.
3. "There arose a reasoning among them" = among the 12 apostles; "reasoning" means questioning about what is true = "which of them should be greatest" = Mark 9:33 uses the word "disputed" which means to consider carefully and fully--does not mean to argue; they discussed this subject as they were on their way to Capernaum; Jesus may have walked by Himself part of the time in deep thought yet knowing what they discussed as they traveled.

V. 47

1. "And Jesus, perceiving the thought of their heart" = means He had absolute positive knowledge of the facts.
2. "Took a child, and set him by him" = stood the child in front of them; Mat. 18:3-4 gives more insight to what Jesus did and said; Jesus is not teaching that little children can be saved, He is teaching that one must humble himself "as" a little child to be saved.

V. 48

1. Mark 9:36 states "when he had taken him in his arms" He "said unto them" = He embraced the child and spoke to the 12 apostles.
2. "Whosoever shall receive this child in my name receiveth me" = "receive" means to show him kindness and charity; "in my name" means with special regard to my name; to be kind and loving to a child is to be kind and loving to Jesus. (Mat. 25:35-40)
3. "Whosoever shall receive me receiveth him that sent me" = to receive Jesus is to receive the Father, the One who sent Jesus.
4. "For he that is least among you all, the same shall be great" = Jesus used the child as an example of humility; a little child has humility and usually does not wish to be prominent; He lives a life of dependence on those who love and care for him and he has a childlike trust that his needs will be met; from what Jesus said, we may conclude that He wants to see in His followers the qualities found in a little child--humble, dependent, and trusting.

I. Jesus corrects the disciples' error. V. 49-50

V. 49

1. "John answered and said" = there are three possible reasons John spoke up:
 - A. He may have thought to change the subject to avoid further embarrassment caused by their dispute.
 - B. He may have mentioned this incident to show extra zeal on his part expecting praise from Jesus.
 - C. He may have spoken up because of what Jesus had just said in verse 48 which may have raised some doubts in his mind as to whether he had done right. (This is probably the real reason.)
2. "Master" = means one placed over others, hence it comes to mean teacher or guide; this is a term of respect and honor among the Jews.
3. "We saw one casting out devils in thy name" = "we" refers to the apostles who were teamed up with John in Luke 9:1 and had been given authority to cast out demons (devils) when they had gone out on a preaching tour without Jesus; what this man, whom John saw, was doing was indeed remarkable; he had grasped the truth of what could be done in Jesus' name; he had not been called or directly employed by Jesus, as the Twelve were; he gained this knowledge and power by exercising faith in Jesus.
4. "And we forbade him" = forbid; hinder; prevent; they tried to stop him "because he followeth not with us" = he did not belong to their group; there may have even been a hint of jealousy in what they did; they forbade him not out of hatred but out of zeal for Christ, thinking they were upholding Christ's cause and honor--zeal not according to knowledge. (Rom. 10:2)

V. 50

1. "And Jesus said unto him, Forbid *him* not" = stop hindering him as John and the other disciples had tried to do.
2. "For he that is not against us is for us" = Mat. 12:30 gives a similar statement; the message from this verse is that there is no such thing as neutrality in reference to Christ and His cause; we are either for Him or against Him, there is no middle ground.

J. A Samaritan village rejected Jesus. V. 51-56

V. 51

1. "And it came to pass" = an expression showing that time had elapsed and nothing was recorded by Luke that happened in those days.
2. "When the time was come that he should be received up" = the actual time seems to be about six months before the cross; Jesus' earthly ministry was drawing to a close; ahead was the cross but He looked beyond that to His glorious ascension (Heb. 12:2); this trip to Jerusalem was probably six months before the cross or the feast of tabernacles in Oct. (John 7:2) which all males were required to attend. (Deut. 16:16)
3. "He steadfastly set his face to go to Jerusalem" = implies His determinate, fixed purpose; He plainly saw His coming death, yet He moved without hesitation toward the agonies of the cross; His reason for going was that He should taste death for every man, in order to bring many sons to glory (Heb. 2:9-10); this phrase is equivalent to the prophecy of Isaiah in Isa. 50:7.

V. 52

1. "And sent messengers before his face" = means messengers went before Jesus and no doubt a numerous group following Him, to announce their coming so the village people would not be caught by surprise but "to make ready for him" = to prepare a place--lodging and food; I do not believe they were expected to provide without being paid for their services.
2. "They went, and entered into a village of the Samaritans" = refers to the messengers.
3. "Samaritans" = a mixed race; descendants of the imported Gentile Assyrians and the poor Jews left in Palestine from the Assyrian captivity; they were hated by the Jews and despised by the Gentiles, due not only to their being a mixed breed but also due to the worship for the Samaritans refused to worship in Jerusalem, preferring instead their own temple on Mount Gerizim (John 4:20); history says a priest kin to the high priest in Jerusalem married the daughter of a foreigner--Sanballat; the elders at Jerusalem commanded him either to divorce her or no longer approach the altar in Jerusalem; Nehemiah forced him to leave the country (chased; Neh. 13:28), and he took refuge with Sanballat (the enemy of God; Neh. 2:10) who later built him a temple on Mount Gerizim and placed him as priest there; that temple was destroyed in 129 BC and was not rebuilt, but the Samaritans continued to offer sacrifices at this site even in Jesus day--the very day He was speaking to the Samaritan woman; traditions die hard.

V. 53

1. "They" = the people of the Samaritan village.
2. "Did not receive him" = they received none of the company because of Jesus; the reason being "because his face was as though he would go to Jerusalem" = they hated Jerusalem and hated the Jews; therefore, they wanted nothing to do with Him.
3. Usually the Jews skirted Samaria when traveling north to south or vice versa. This was due to the hatred by the Jews of the Samaritans because they were "half-breeds." The Samaritans also hated the Jews; Josephus, a historian, tells how Jewish pilgrims were often mistreated and sometimes murdered by the Samaritans.

V. 54

1. "And when his disciples James and John saw *this*" = when they saw (knew, to have absolute positive knowledge of the fact) that the Samaritan village people would not receive Jesus.
2. "They" = "we" = James and John who may have also been the messengers sent in verse 52.
3. "They said, Lord" = the usual term by which the Redeemer was known among His own.
4. "Wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?" = Jesus had called these two, sons of thunder in Mark 3:17 which was before this incident but the Lord knew this name fitly expressed that naturally impetuous (hasty) and zeal which characterized both the brothers.
5. "Even as Elias did" = Elijah; he did this in II Kings 1:9-14.

V. 55

1. "He" = Jesus, the Messiah.
2. "But he turned, and rebuked them" = instead of raining down fire on the village He suddenly turned as though their words surprised Him and rebuked them; "rebuked" means to admonish, charge sharply, censure severely.
3. "Ye know not what manner of spirit ye are of" = there is a place for righteous indignation; but among the followers of Christ there is no place for intolerance or discrimination; Jesus is saying, "There is much pride, passion, and personal revenge underneath your pretended zeal for me;" their spirit was wrong; they had been taught to love their enemies and to bless anyone who cursed them (Mat. 5:44); it is not for us to administer vengeance, but to preach the gospel (Rom 12:19; Heb. 10:30); when judgment comes it will be in God's time.

V. 56

1. "Son of man" = God the Son manifest in human flesh identifying Himself in Incarnation (God robed in flesh).
2. "Is not come to destroy men's lives, but to save *them*" = "destroy" means to declare that one must be put to death or give over to eternal misery in hell; "save" means to deliver from the penalty of sin; Luke repeated this at intervals in his Gospel. (Luke 19:10)
3. "And they went to another village" = "another" is the Greek "heteros" which means another of a different kind; thus, He went to a Jewish village.

K. Another test of discipleship. V. 57-62

V. 57

1. "And it came to pass" = lets us know that these incidents are not in chronological order; this is also recorded in part in Mat. 8:19-22.
2. "As they went in the way" = to pursue the journey on which one has started.
3. "A certain *man*" = Mat. 8:19 said, "a certain scribe" = a copier of the law and other parts of the Scriptures and also men learned in the Mosaic law and the sacred writings;

they were interpreters and teachers; the problem with the scribes was that they felt their purpose was to be expounders of the traditions; for a scribe to see anything lovely or desirable in Jesus was truly a miracle.

4. "Said unto him" = "thee" = "thou" = Jesus the Messiah whom he called "Lord" = a title of honor expressive of respect and reverence.

5. "I will follow thee whithersoever thou goest" = accompany Him; no doubt this scribe had seen miracles Jesus had performed and felt like it would be some worldly advantage of following Christ.

V. 58

1. "And Jesus said unto him, Foxes have holes, and birds of the air *have* nests" = animals have homes.

2. "But the Son of man hath not where to lay *his* head" = Jesus was referring to Himself as the Son of man--He has no home and no pillow; He is a stranger in His own world--a wanderer and outcast from the abodes of men.

3. This is not a rebuke or rejection to this scribe. The scribe had said he was ready to leave all and follow Jesus. And Jesus as much as said, "Yes, that is what you will have to do to follow Me, for that is what I have done."

V. 59

1. "He" = Jesus, the Messiah.

2. "And he said to another" = refers to one of His disciples, not an apostle. (Mat. 8:21)

3. "Follow me" = this is a special call to one who was hanging around Jesus and the crowd; there may have been some peculiar quality that made Him want to enlist the man immediately.

4. "But he said, Lord" = a title of reverence and respect.

5. "Suffer me first to go and bury my father" = "suffer" means permit; it is possible that the man's father was not yet dead--if this was the case he was saying, "When my father is dead and I am free to go, then I will follow you."

V. 60

1. "Jesus said unto him, Let the dead bury the dead" = basically Jesus said, "Let men who are uninterested in my work, and who are dead in sin (Eph. 2:1) take care of the physically dead;" thus "dead" is used in two ways.

2. "But" I called you to "go thou and preach the kingdom of God" = "preach" means to herald forth the divine truth of the gospel--refers to the "kingdom of God" which refers to the kingdom which belongs to God and is the place of God's rule, domain, and authority; it is both a present reality and a future event; at times it is synonymous with the kingdom of heaven--the context will let you know.

V. 61

1. "And another also said" = another one gathered in the group.

2. "Lord" = a title of honor expressive of respect and reverence.

3. "I will follow thee; but let me first go bid them farewell, which are at home at my house" = no doubt the atmosphere present in this gathering stirred this man's heart which caused him to say, "I will follow thee" but he had some reservations about it--what will my family think about me doing this? I need to talk to them first; he wanted to serve Jesus, but he wanted to cling to the old life also.

V. 62

1. Jesus' answer in this verse to this man lets us know Jesus knew his heart.

2. He that comes still loving the world--still looking with regret on its pleasures, its wealth and its honors--has not wholly forsaken them as his portion. That person cannot be a Christian, and is not fit (useful) for the kingdom of God.

3. "Looking back" = is not a casual glancing back but a continuous looking back. Jesus using a farming application is saying that a person cannot plough a straight furrow if he looks back all the time.

4. He that is not willing to sacrifice everything for the cause of Christ is really willing to sacrifice nothing.

CHAPTER 10:

A. Jesus sends out the seventy. V. 1-12

V. 1

1. Only Luke records the mission of the seventy.

2. "After these things" = after the transfiguration, the demons cast out of the child, and possibly the feast of tabernacles we mentioned in chapter 9 where Jesus had set His face to go to Jerusalem.

3. "The Lord appointed other seventy also" = "also" seems to refer to the 12 apostles He called in Luke 9:1; He called these as well and sent them forth to heal and preach the gospel (verse 9); Jesus must have had a large following if He could command the services of 70 men for a preaching mission in the cities of Galilee and Judea.

4. "And sent them two and two" = Jesus had sent out the 12 in the same way on a previous mission (Mark 6:7); sending them in pairs strengthened their witness, made the traveling more pleasant, and fulfilled the OT requirement of a witness. (Deut. 17:6)

5. "Before his face into every city and place whither he himself would come" = they were to prepare the people for Jesus to visit them for His last appeal to them.

V. 2

1. "Therefore" = in view of the fact He called them, "said he unto them."

2. "The harvest truly is great" = Jesus used the term "harvest" often in speaking of the ingathering of believers. (John 4:35-36)

3. "But the labourers *are* few" = the Lord knew how pitifully few were the ones He could call to the work.

4. "Pray ye therefore the Lord of the harvest" = "pray" means to make supplications (earnest request)--referring to the 70; "the Lord of the harvest, that he would send forth labourers into his harvest" = salvation is of the Lord and He is Lord--master and owner.

V. 3

1. "Go your ways" = the way the Lord sent these disciples; be going; do what I told you.

2. "Behold" = used to call special attention to what He was about to say.

3. "I" = the Lord Jesus, the Messiah.

4. "I send you forth as lambs among wolves" = these 70 were to go forth unarmed and unprovided for; they would be as defenseless as lambs whose only safety is in numbers; they were to go out knowing they would be among wolves, whose intent is to kill and devour.

5. In order to live successfully as a lamb among wolves, the Christian needs to be as gentle as a dove yet wise as a serpent. (Mat. 10:16)

V. 4

1. They were to have no special provision just like the 12 sent in Luke 9:3. The trip was to be brief, and its urgency demanded haste.

2. "Carry neither purse" = do not carry a money bag.

3. "Nor script" = do not take a leather sack in which travelers and shepherds carried their provisions.

4. "Nor shoes" = do not carry an extra pair of sandals--leather soles fastened to the foot by straps; they did not go barefoot.

5. "And salute no man by the way" = "salute" means to greet or welcome; the Lord did not want them to be unfriendly, but the Eastern salutations (greetings) were so elaborate that they might have wasted a great deal of time in ceremony; they were not to stop and exchange social niceties with every Tom, Dick, and Harry along the way; like David said in I Sam. 21:8, "The king's business required haste."

6. These instructions were for that particular people in that particular place at that particular period and for that particular purpose. Once the nation of Israel became openly hostile toward and adamant in its rejection of Christ these terms were changed. (Luke 22:35-38)

V. 5

1. "And in whatsoever house ye enter" = Luke 9:4 added "there abide" = to remain; now He tells the 70 to pronounce a blessing upon that house.

2. "First say, Peace be to this house" = Mat. 10:13 states if the house is worthy--receptive of their message, then pronounce a blessing on it.

V. 6

1. "If the son of peace be there" = means if the head of the house was disposed to peace or peaceful and kind in his disposition.
2. "Your peace shall rest upon it" = refers to your blessing.
3. "If not, it shall turn to you again" = if the household did not receive the peace and the message which the pair offered, it would be discerned soon and any further greeting should cease; Luke 9:5 states:

V. 7

1. "And in the same house remain" = refers to where the disciples were accepted; they were not to go "from house to house" in search of the most comfortable lodgings; they were not to appear to be men of idleness and fond of change.
2. "Eating and drinking such things as they give" = the room and food they received while proclaiming the good news of the Kingdom were to be their payment--"for the labourer is worthy of his hire" = this would not be charity but deserved compensation.

V. 8

1. "And into whatsoever city ye enter, and they receive you, eat such things as are set before you" = in this charge is an instruction to be content with whatever their host should set before them, avoiding even the appearance of caring or wishing for dainties; also in this charge we have, at least, the basis of that yet broader commandment set out by Paul in I Cor. 10:27.
2. We can be sure that the Lord saw to it that those who thus ministered to His servants were rewarded. (Luke 6:38)

V. 9

1. "And heal the sick that are therein" = they were given the gift of healing to authenticate that they were sent from God; Mark 16:17-18 tells us that these signs followed the early disciples; I Cor. 13:9-10 states, "when that which is perfect is come (the Bible), then that which is in part shall be done away;" now that the Bible is complete, it is the prayer of faith that heals the sick, and "the Lord shall raise him up." (James 5:14-15)
2. "And say unto them, The kingdom of God is come nigh unto you" = John the Baptist preached this in the beginning of his ministry (Mat. 3:1-2), and so did Jesus (Mat. 4:17); also Jesus stated in Luke 4:43 that He "must preach the kingdom of God;" "the kingdom of God" refers to the kingdom which belongs to God and is the place of God's rule, domain, and authority; it is both a present reality and a future event; it is synonymous with "kingdom of heaven" in Mat. 3:1-2 and 4:17; there are times "the kingdom of heaven" refers to the professing era of the church (Mat. 13:24); the context will reveal what the difference is and at times there is a difference; this is also referred to as the "gospel of the kingdom of God." (Mark 1:14-15)

V. 10

1. In this verse Jesus is referring to the cities within the boundaries of Israel. Remember the Samaritan village in Luke 9:52-56, He did not send fire down on them because they

were not party to the Abrahamic or Mosaic covenants. But within the boundaries of Israel, when the disciples found themselves faced with a refusal to receive them, the messengers were commanded to convey the Lord's displeasure by:

2. "Go your ways out into the streets of the same, and say" = make a public declaration.

V. 11

1. "Even the very dust of your city, which cleaveth on us, we do wipe off against you" = Luke 9:5 states, "shake off the very dust from your feet for a testimony against them" = refers to those who refused their message, the disciples were to indicate their rejection of the city by this emphatic gesture--"shake off the very dust from your feet" = denotes that they regarded them as impure, profane, and heathenish and that they declined all further connection with them; it is recorded that Paul did that in Acts 13:50-51.

2. "Notwithstanding" = nevertheless; regardless of whether they received Him, "be ye sure of this" = "sure" means to know by experience.

3. "That the kingdom of God is come nigh unto you" = regardless of whether they receive Him, the fact remained that the Lord's nearness meant that the kingdom of God had drawn near unto them.

4. In rejecting the messengers, the people were not ridding themselves of the consequences of their actions.

V. 12

1. "But I say unto you" = Jesus had told the disciples what to say and do if their message was rejected, but now He speaks unto those who rejected--"you."

2. "That it shall be more tolerable in that day" = "tolerable" means bearable; "in that day" is a phrase used in the prophetic books of the OT to denote the final day of judgment. (Amos 8:9)

3. "Sodom" = no viler city ever existed than Sodom, a city upon which God poured out fire and brimstone without warning on account of their great wickedness--listed in Ezk. 16:49-50a.

3. "Than for that city" = refers to the cities that would not receive the gospel message; they would have a more severe judgment because they were favored with more light and instruction. (Luke 12:47)

4. God's kingdom is present and future and it is coming, and so is His judgment on those that reject Him--not just on nations but on individuals as well.

B. Woe to unrepentant cities. V. 13-16

V. 13

1. "Woe" = a term used to introduce judgment.

2. First "thee" = "Chorazin" = mentioned two times in scripture--here and in Mat. 11:21, the city is believed to be about two miles north of Capernaum.

3. Second "thee" = "Bethsaida" = this city is thought to be near Capernaum in Galilee; the home of Peter; this is not Bethsaida Julis on the NE shore of the sea of Galilee which was where 5000 men were fed with five loaves and two fishes.

3. "For if the mighty works had been done in Tyre and Sidon" = cities in the region of Phoenicia in Syria, heathen nations on the Mediterranean Sea; these were not Jewish cities but Gentile cities; the homes of the vile and merciless religions of Baal, Ashtoreth, and Molech; Jezebel came from Sidon; both cities were denounced in the OT, and both of them perished; it was said of Jesus concerning His home town Nazareth in Mat. 13:58, "He did not many mighty works there because of their unbelief;" this could apply to Tyre and Sidon.

4. "Which have been done in you" = there is no known miracle recorded that occurred in Chorazin but there must have been many to have called forth this stern saying--this bears out John's statement in John 20:30 of the many unrecorded miracles of Christ.

5. Chorazin and Bethsaida were sister cities to Capernaum where our Lord for a lengthened period principally resided.

6. "Sitting in sackcloth" = a coarse cloth, like canvas, used for the dress of the poor and for the more common--articles of domestic economy; it was worn also as a sign of mourning.

7. "And ashes" = the Jews also frequently threw ashes on their heads as an expression of grief.

8. The meaning is that they would have repented with expressions of deep grief. When Jonah's message came to the king of Nineveh, this is what he did. (Jonah 3:6)

V. 14

1. "Tolerable" = bearable.

2. "The judgment" = the Great White throne of judgment. (Heb. 9:27)

3. "You" = refers to Chorazin and Bethsaida.

4. This is one of the passages in the NT where the doctrine of degrees in punishment is plainly set forth and in words which fell from the lips of the Redeemer himself. (Luke 12:47-48)

V. 15

1. "Thou" = "Capernaum" = a city on the NW corner of the sea of Galilee; Jesus spent much time in and around this city; it was once a city of renown, and the metropolis of Galilee--thus, "which art exalted to heaven" = He meant that they (the people) were particularly favored with instruction--especially the presence, the preaching, and the miracles of the Lord Jesus.

2. "Shalt be thrust down to hell" = this does not mean that all the people would go to hell, even though many did; "hell" is used here not to denote a place of punishment in the future world, but a state of desolation and destruction and contrast with the word heaven; their being exalted to heaven did not mean that the people would all be saved or dwell in heaven, so their being thrust down to hell refers to the desolation of the city--their privileges, honors, wealth and etc., would be taken away, and they would sink as low among cities as they had been before exalted; this was fulfilled--in the wars between the Jews and the Romans; Capernaum was so completely desolated that it is difficult to determine its former location--and so was Chorazin and Bethsaida.

V. 16

1. "He that heareth you" = means they had ears to hear and to perceive the sense of what

the disciples preached, thus, they perceived the sense of the Son of God ("me")--"heareth me."

2. "And he that despiseth you" = means to reject or refuse what the disciples preached--really was rejecting and refusing the Son of God ("me")--"despiseth me."

3. "And he that despiseth me" = any one who rejected or refused the Son of God also "despiseth him that sent me" = refers to rejection and refusal of God who sent Jesus.

C. The return of the seventy. V 17-20

V. 17

1. "And the seventy returned again" = Luke does not record where they had gone nor the exact words they proclaimed; but they returned at some time and place and reported to the Lord Jesus, who had sent them out two by two.

2. "With joy" = gladness; indicates they were rejoicing--their mission seems to have been successful.

3. "Lord" = a term the disciples called Jesus; means owner and master; one who has control of a person.

4. "Saying, even the devils are subject unto us through thy name" = refers to demons fleeing at the mention of Jesus' name; they seemed surprised at this, for a short time before at the foot of the mount of Transfiguration nine of the apostles were unable to cast the demons out of the child which was brought to them.

V. 18

1. "He" = "I" = Jesus, the Messiah.

2. "Them" = the 70 disciples.

3. "Beheld" = to discern.

4. "Satan" = the accuser; an adversary; the prince of evil spirits; the habitual adversary of God and Christ and mankind as well.

5. "As lightning fall from heaven" = "lightning" is an image of rapidity or quickness; this is not speaking about Satan's original fall; this exclamation of Jesus brings to mind what the prophet Isaiah spoke in Isa. 14:12 where the prophet was envisioning the end of Satan's rebellion against God; therefore, our Lord saw the beginning of the end of Satan's rebellion against God; note: "as" thus Satan shall fall as quickly as lightning falls from heaven.

V. 19

1. "Behold" = used to call special attention to what He was about to say.

2. "I" = Jesus, the Messiah.

3. "I give unto you power" = authority over spiritual enemies which He illustrated by "serpents and scorpions" = these are emblems in the scripture of malicious and crafty men; this authority comes from the Lord Himself; it is Christ who has broken the power of Satan and who will bind him at the end of the ages..

A. "To tread on serpents" = to trample; crush with the feet; refers to preservation from danger; Mark 16:18 speaks about signs that follow believers--"they shall take up serpents" = speaking of one being in the line of duty in the will of God; Paul is an example of this in Acts 28:3-6; this does not refer to "snake handlers" who really are tempting God.

B. "Scorpions" = this is an animal with eight feet, eight eyes, and a long jointed tail, ending in a pointed weapon of a sting, extremely poisonous--emblem of malicious and crafty men.

4. "And nothing shall by any means hurt you" = Jesus assured His disciples that no harm would come to them because the light of God is stronger than the darkness of the enemy. (I John 4:4; Isa. 54:17)

V. 20

1. "Notwithstanding" = nevertheless; regardless of what happened.

2. "In this" = "that the spirits are subject unto you" = they were cast out; "rejoice not" = means to rejoice exceedingly and negated by "not."

3. "But rather rejoice, because your names are written in heaven" = see notes in "Articles from The Persuader" Volume III page 31-35.

D. Jesus rejoices in the Father's will. V. 21-24

V. 21

1. "In that hour Jesus rejoiced in spirit" = at that time Jesus was exceedingly glad that the tour of the 70 was successful and the power of Satan had not been sufficient to keep the revelation of God from these men.

2. "I" = Jesus, the Messiah.

3. "Thee" = "Father" = "Lord" = God the Father.

4. "I thank thee" = Jesus prayed a prayer of thanksgiving, "that thou hast hid these things from the wise and prudent" = refers to those who thought themselves to be wise, according to the world's estimation of wisdom (I Cor. 1:26-27); this statement appears to be a barb pointed at the scribes and Pharisees.

5. "And has revealed them unto babes" = refers to those He had sent out--fishermen, the poor, the ignorant, the obscure, the teachable, the simple, and the humble; these were unlearned men; this is what the Pharisees said of Peter and John in Acts 4:13--they did not attend the schools the Pharisees did.

6. "Even so, Father; for so it seemed good in thy sight" = a simple statement which reveals why the Father revealed things unto babes.

V. 22

1. "All things are delivered to me of my Father" = it means that Christ has control over all things for the good of the church; also means that the government of the universe is committed to him as Mediator, that He may redeem His people and guide them to glory. (Eph. 1:20-22)

2. "No man knoweth who the Son is, but the Father" = refers to such is the nature of the Son of God, such the mystery of the union between the divine and human nature, such His

exalted character as divine that no mortal can fully comprehend Him--none but God fully knows Him; if He had been mere man, this language surely would not have been used of Him.

3. "And who the Father is, but the Son" = neither knoweth any man the Father, but the Son (Mat. 11:27); this means that no man or angel clearly and fully comprehends the character of the infinite God--none but the Son.

4. "And he to whom the Son will reveal *him*" = mankind comes to the Father through the Son; there is only one door by which to enter. (John 10:9--Jesus said this.)

5. This verse is a direct declaration of Christ's deity. There are no mysteries within the Godhead that Jesus did not fully comprehend and share--for He, Himself, was God. (John 10:30)

V. 23

1. "He" = "him" = "his" = Jesus, the Messiah.

2. "And he turned him unto *his* disciples" = in verses 21-22 Jesus had been praying to the Father and now He turned to "his disciples" = the 12 apostles and the 70 disciples may have been included in this private conversation--"privately" because He had been speaking to them in context.

3. "Blessed" = happy; spiritually prosperous; can be said, "O, happy is the man."

4. "Are the eyes which see the things that ye see" = you are happy that you are permitted to see the truth which others will not see; you are permitted to understand the spiritual meaning of the parables; you have seen miracles others have not seen.

V. 24

1. "I" = Jesus, the Messiah.

2. "You" = "ye" = refers to the 12 apostles and the 70 disciples, who were just sent out and now returned, who may have been present at this discourse.

3. "Prophets" = fore-telling ones who speak out God's message; one moved by the Spirit of God to be His spokesman to solemnly declare to men what he has received by inspiration, especially concerning future events.

4. "Kings" = the chief or sovereign of a nation; a man invested with supreme authority over a nation.

5. "Desired" = to wish to obtain; refers to seeing and hearing "those things" which the disciples saw and heard.

6. "Those things" = "*them*" = refers to the miracles the disciples saw with their own eyes and the parables they heard with understanding.

7. The disciples were blessed beyond many prophets and kings of the OT time for they saw and heard things that even the OT prophets and kings did not see and hear.

E. A lawyer questions Jesus. V. 25-37

V. 25

1. "Behold" = used to call attention to what is about to be stated.

2. "A certain lawyer" = an expert in the Mosaic law not the law of the land; an interpreter and teacher of the Mosaic law; referred to as a "scribe" in Mark 12:28 who was a copier of the law and other parts of the scripture; they were of the Pharisee sect. (Mat. 22:34-35)
3. "Stood up" = rose to his feet to attract Jesus' attention; this lets us know that this section did not follow verse 24 in sequence for only the disciples were present for that discourse; therefore, this occurred at another time and we do not know the exact time.
4. "Tempted" = to prove; to test; Mat. 22:35 indicates he asked Jesus a question.
5. "Him" = "Master" = teacher.
6. "What shall I do to inherit eternal life?" = this was a good question but not an honest one for he wanted to test Jesus' theology while justifying himself.

V. 26

1. "He" = Jesus, the Messiah.
2. "Him" = "thou" = the lawyer who asked the question.
3. Jesus answered the lawyer's question with two questions:
 - A. "What is written in the law?" = the Lord replied perhaps pointing to one of the phylacteries, a small case made of parchment bound to the forehead or arm, in which was placed small pieces of parchment inscribed with scripture portions which the lawyer wore.
 - B. "How readest thou?" = "readest" means to distinguish between; to recognize; He is asking the lawyer how do you interpret what is written.

V. 27

1. "He" = the lawyer "answering said" = this was a quotation from Deut. 6:4-5 which was called the Hebrew pivotal passage of scripture; this was recited daily by every Jew, and written on a miniature roll which every scribe (lawyer) carried in his phylactery; these words were already of prime importance to the Jews; the lawyer quoted this here, while Mark and Matthew states Jesus quoted this; therefore this may have occurred at another time.
2. "Love" = speaks of that generated love in the heart of a yielded saint, a divine love, which is due God from His creatures.
3. "The Lord thy God" = "Lord" means the owner; one who has control of the person; the Master; "thy God" means to possess the one God, not some idol, who you belong to.
4. "Heart" = regarded by the ancient Hebrews as the organ of intellect; the faculty and seat of intelligence; thus love Him "with all thy heart."
5. "Soul" = the conscience being; personality; life; thus love Him "with all thy soul."
6. "Strength" = one's physical ability; thus love Him "with all thy strength."
7. "Mind" = regarded as the faculty of desires and affections; the capacity to think; thus, love Him "with all thy mind."
8. The use of the words "heart, soul, mind, and strength" with the word "all" used in each case speaks of the devotion of the whole being to God; to the uttermost degree; all that is within an individual.

9. Jesus said this is the first commandment. (Mat. 22:37-38) This first as a class covers man's responsibilities to God which covers the first four of the Ten Commandments.

10. "And thy neighbor as thyself" = the scribe asked which is the first commandment (Mark 12:28) but Jesus gave him also the second (Mark 12:31) quoting Lev. 19:18 of which Luke records here; "neighbor" is anyone with whom we live or whom we happen to meet without respect of race or religion; we are to extend to our neighbors that kind of love with which we love ourselves, not a frigid love, but a sincere love.

11. This second commandment as a class covers man's responsibility to man which covers the last six of the Ten Commandments.

12. In Mark 12:31 Jesus states, "There is none other commandment greater than these" and in Mat. 22:40 "On these two commandments hang all the law and the prophets."

V. 28

1. "He" = Jesus, the Messiah.

2. "Him" = "thou" = the lawyer-scribe who questioned Jesus.

3. "Thou hast answered right" = rightly; according to truth.

4. "This do, and thou shalt live" = this is not teaching works for salvation (Eph. 2:9); "do" means to carry out, to execute; the tense refers to continuous habitual action; man in his own strength and fallen state is unable to keep these commands; the vicarious (substituted in the place of another) death of Christ was necessary for mankind to carry out these commands, and that only after one is saved and has the Spirit to enable him to do so.

V. 29

1. "He" = "my" = the lawyer-scribe questioning Jesus to tempt Him.

2. "Willing to justify himself" = means he wanted to keep on regarding himself as righteous in God's eyes; he knew he did not have the kind of love the law regarded and he may have been trying to find some way to justify his lack of love without confessing his sin of omission.

3. "Said unto Jesus, And who is my neighbour?" = strict Jews would not acknowledge that any non-Jew was a neighbor; they looked upon the Gentiles and Samaritans as nothing but dogs on the earth.

V. 30

1. "And Jesus answering said" = Jesus replied with a story in verses 30-37; Scofield labels this as a parable as do many others but it may well have been an actual occurrence used as an allusion; Luke is the only writer who recorded this story.

2. "A certain *man*" = existing in fact and truth even though not named.

3. "Went down from Jerusalem to Jericho" = this is literally true for Jerusalem is 2600 feet above sea level, and Jericho is nearly 1300 feet below sea level; also Jericho is about 15 miles NE of Jerusalem, about 8 miles W of the Jordan river; the road to Jericho is crooked and narrow, winding down through a rocky terrain, where robbers could easily hide, thus he "fell among thieves" = robbers; plunderers--to take by force; the thieves had a attitude, "What is yours is mine, and I will take it."

4. "They stripped him of his raiment, and wounded him, and departed, leaving him half dead" = the thieves took his

garments and wounded him, how, we are not told--may have been with a knife or a blunt instrument they beat him with; then they left him by the side of the road to die and he would have died had not the Samaritan come along.

V. 31

1. "By chance" = accidentally, or as it happened; means that he did not do it with a design to aid the man that was wounded.

2. "There came down" = came down the same road from Jerusalem to Jericho--downward in elevation.

3. "A certain priest" = it is stated in history that there were at least 12,000 priests and Levites that dwelt at Jericho; thus as their business was at Jerusalem in the temple, there would be many of them constantly traveling on that road.

4. "And when he saw him" = he saw the wounded man lying beside the road.

5. "He passed by on the other side" = the duty of the priest was to offer sacrifices at the temple and for him to touch a dead body would make him unclean, so he did not turn out of his course even to come and see him.

V. 32

1. "And likewise a Levite" = "he" = "likewise" means the Levite did basically as the priest did; a "Levite" was of the tribe of Levi as was the priest; their duty was to render assistance to the priests in their services.

2. "When he was at the place, came and looked *on him*" = the Levite was more attentive toward the wounded man than the priest; at least he crossed the road and looked--turned his attention to him but did not attempt to aid the wounded man, "and passed by on the other side."

3. Both the priest and the Levite had the attitude, "What is mine is mine and I'll keep it."

V. 33

1. "But" = reveal contrast between the priest and Levite and the Samaritan.

2. "A certain" = lets us know this incident really happened.

3. "Samaritan" = first, third, and fourth "he" = a mixed race; descendant of the imported Gentile Assyrians and the poor Jews left in Palestine from the Assyrian captivity; they were hated by the Jews and despised by the Gentiles, due not only to their being a mixed breed but also due to the worship because the Samaritans refused to worship in Jerusalem, preferring instead their own temple on Mount Gerizim (John 4:20); this illustrates Jesus as the Good Samaritan.

2. "As he journeyed" = traveled the road from Jerusalem to Jericho.

3. "Came where he was" = arrived where the man was left by the side of the road half-dead; this man was probably a Jew and may have prayed like most Jews did, "Lord, do not let my eyes look upon a Samaritan."

4. "When he saw him" = "saw" means more than just see with the eyes; it means he had positive knowledge of the facts of his condition.
5. "He had compassion *on him*" = a sensation of sorrow excited by the distress of another; extreme distress of an enemy, even changes enmity into at least temporary affection--compassion.

V. 34

1. "And went to *him*" = to draw near to; to approach; he was not afraid to be defiled like the priest and Levite.
2. "And bound up his wounds, pouring in oil and wine" = "oil and wine" were often used in medicine to heal wounds--"pouring in oil and wine" and then bandaging up his wounds.
3. "And set him on his own beast" = placed the wounded man on his own beast of burden--donkey.
4. "And brought him to an inn" = a public house for the reception of strangers; tradition places this inn on the old Roman road about halfway between Jericho and Bethany--ruins of a fairly large building are found at this site.
5. "And took care of him" = the Samaritan exemplified great compassion in these actions; he saw the need and responded; his response was practical, timely, and unselfish--there was a possible danger of the robbers still lying in ambush.
6. The contrast between the religious Jews and the Samaritan must have been a sharp barb to this lawyer. Yet the Master wanted this illustration to be redemptive, not a slap in the face.

V. 35

1. "And on the morrow when he departed" = he took care of the wounded man all night.
2. "He took out two pence" = the equivalent of two day's wages.
3. "And gave *them* to the host" = the Samaritan was generous to the recovering man and trusting of the innkeeper; innkeepers of the day were notoriously dishonest and had a low reputation and Roman law dealt severely with such, indicating the frequency of the problem.
4. "And said unto him, take care of him; and whatsoever thou spendest more, when I come again, I will repay thee" = he was paying the expenses of a perfect stranger, simply because of good will.
5. The attitude of the Samaritan was, "What is mine is thine, and I will share it."
6. This story provides two lessons to believers:
 - A. First, it remind Christians to act on opportunities to show kindness to others on a daily basis.
 - B. Second, it indirectly illustrates Jesus' own ministry. He saw the plight of man and because of His love and compassion ministered to his need.

V. 36

1. Jesus then said to the lawyer, "Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves?" = which one showed the kindness of a neighbor or the proper feelings of a neighbor?

2. The lawyer had ask "Who is my neighbor?" = verse 29; Jesus using this illustration showed him who and what a neighbor was in such a way that He disarmed his prejudice and deeply affected him in regard to his own duty; had He at first told him that a Samaritan might be neighbor to a Jew and deserved his kindness, he would have at once revolted at it.

V. 37

1. The lawyer said, "He that shewed mercy on him" = he was not even able to admit aloud that the one was a Samaritan.

2. "Then said Jesus unto him, Go, and do thou likewise" = show the same kindness to all, friend and foe, and then you will have evidence that you keep the law, and not until then. (Mat. 22:40)

G. Martha and Mary contrasted. V. 38-42

V. 38

1. "Now it came to pass" = indicates some time had passed and nothing was recorded by Luke that happened in those days.

2. "As they went" = refers to Jesus and His 12 apostles seemingly headed for Jerusalem, for what occasion we know not; the time is definitely within a few months of the cross.

3. "That he entered into a certain village" = "He" refers to Jesus--no doubt His apostles were with Him; this unnamed village was Bethany--about two miles from Jerusalem where He stayed many times when He was around the Jerusalem area.

4. "And a certain woman named Martha received him into her house" = possibly she was a widow and her brother Lazarus and younger sister Mary lived with her.

V. 39

1. "And she had a sister called Mary" = one of six Marys mentioned in the Bible; younger sister of Martha and Lazarus.

2. "Which also sat at Jesus' feet" = this was the ancient posture of a disciple or learner.

3. "And heard his word" = indicates it was her custom to do so when Jesus was speaking; a good paraphrase of this statement is "Who always used to listen to his teaching."

V. 40

1. "But" = reveals the contrast between Mary and Martha.

2. "Martha was cumbered about much serving" = refers to being over-occupied, too busy about serving; it may be said here that there is no evidence that Martha had a worldly or covetous disposition; her anxiety was to provide suitable service for the Lord Jesus.

3. "And she came to him and said, Lord, dost thou not care that my sister hath left me to serve alone?" = "Lord" is a title of honor expressive of respect and reverence yet the

words she spoke was an improper reproof of our Lord, as if He encouraged Mary in neglecting her duty.

4. Then she said, "Bid her therefore that she help me" = Martha is saying, "Mary is not helping me prepare the meal--she is not doing what she is supposed to. You make her do it"--she was attempting to use Jesus' authority to shame her younger sister.

V. 41

1. "And Jesus answered and said unto her, Martha, Martha" = on several occasions, according to Luke's account, Jesus repeated a name when He wanted to make some unusually impressive statement. (Luke 22:31)

2. "Thou art careful" = anxious.

3. "And troubled" = disturbed; distracted.

4. "About many things" = refers to the many objects which excite your attention in the family--especially preparing the meal for her guest.

V. 42

1. "But one thing is needful" = this one thing relates to "Mary hath chosen that good part" = the love of God; the portion of the gospel and interest in His kingdom; Mary had chosen something which has eternal value.

2. "Which shall not be taken away from her" = God will not take away his grace from his people, and neither shall any man pluck them out of His hand. (John 10:28-29)

CHAPTER 11:

A. Jesus' doctrine of prayer. V. 1-4

V. 1

1. "And it came to pass" = indicates some time had passed and nothing was recorded by Luke that happened in those days.

2. "He" = Jesus, the Messiah.

3. "As he was praying in a certain place" = it was the Lord's custom to pray; Luke does not tell us where this "certain place" was; in Mat. 6:9-13 Jesus taught His disciples to pray in the sermon on the mount; this is a different place and occasion.

4. "When he ceased" = when Jesus had completed His prayer.

5. "One of his disciples said unto him" = we do not know his name but it may have been one of the 70 disciples who was not present when Jesus taught earlier on the sermon on the Mount.

6. "Lord" = the usual term by which the Redeemer was known among His own; a title of respect and reverence.

7. "Teach us to pray" = teach us to offer prayer to God the Father; "teach" means to

impart instruction--to explain or expand a thing.

8. "As John also taught his disciples" = refers to John the Baptist; it was the custom of the outstanding rabbis of that time to compose and teach prayer formulas to their disciples; evidently John the Baptist did, but we have no record where he did.

V. 2

1. "He" = Jesus, the Messiah.

2. "He said unto them" = gave instructions concerning praying; this, as well as Mat. 6:9-13, should not be called the Lord's prayer, but the model prayer, for the Lord had no sins to be forgiven as verse 4 brings out; the Lord's prayer is John 17 where Jesus interceded to the Father just before facing our sins in Gethsemane.

3. "When ye pray, say" = not if but when--reveals the need for all to pray.

4. "Our Father" = this recognizes the believers relationship to God; this Greek word is used by modern Hebrews within the family circle, and implies familiarity based on love; God is the Father of all who receive Christ (John 1:12); Jesus is revealing the tender side of God; His disciples do not have to approach God like a subject to a king, nor like a slave to his master; they can come like a dearly loved one would come to his father, expecting a warm welcome and response to his needs; one who is not saved needs to address God as Lord, not Father.

5. "Which art in heaven" = refers to the third heaven which is the abode of God.

6. "Hallowed be thy name" = this first petition concerns the honor of God, not the needs of the suppliant; "hallowed" means to render or pronounce holy; the meaning of this petition is "Let thy name be celebrated, venerated (regarded with respect and reverence), and esteemed as holy everywhere, and received from all men proper honor"--not taken in vain; the holiness of God must not be marred by the act of one praying.

7. "Thy kingdom come" = "kingdom" means reign; this second petition is the expression of a desire that God may reign everywhere; that His law may be obeyed; and especially that the gospel of Christ may be advanced everywhere, till the world shall be filled with His glory; this is the equivalent of what John said in Rev. 22:20; refers to the kingdom that Jesus would (future time) literally set up; refers after that to heaven, but now (since Pentecost) it is within the heart of the saints where its ruler, King Jesus, sits upon a throne as Lord.

8. "Thy will be done, as in heaven, so in earth" = third petition; the will of God is that men should obey His law, and be holy; the will of God is done in heaven by the angels without hesitation or dissent (to be of a contrary nature); this prayer calls for the same kind of obedience from the worshiper.

V. 3

1. "Give us" = this petition is plural in number, thus intended to be used by more than one, or by some community or congregation of people; no community or congregation can meet every day for worship but families; therefore, it is evident that this prayer contains a strong implied command for daily family prayer.

2. "Give us day by day" = the Greek is concise and graphic--keep on giving us our daily allotment.

3. "Our daily bread" = "bread" denotes doubtless everything necessary to sustain life-- physical bread and spiritual bread.

4. This petition implies our dependence on God for the supply of our needs.

V. 4

1. "And forgive us our sins" = "sins" mean to miss the mark; to wander from the path of unrighteousness; to wander from the law of God; to violate God's law in thought or act; we are guilty (Rom. 3:23) and need to be forgiven by the Lord; "forgive" means to send away; dismiss; to remit, as a debt; to put away; Mat. 6:12 uses the word "debt" in place of sin--sin is a debt owed to God which man himself can never pay; therefore, we must "confess" = I John 1:9; means to say the same thing as another; to admit the truth of an accusation; to own up to the fact that one is guilty of having committed the sin.

2. "For we also forgive every one that is indebted to us" = sinned against us; in Mat. 6:12 the Lord uses the word "as" = this means we can only expect forgiveness from God as much as we are willing to forgive others who have sinned against us. (Mat. 6:14-15)

3. "And lead us not into temptation" = "temptation" can mean trials or testing and also solicitation to sin; God is not the author of solicitation to evil (James 1:13); thus, this phrase must be used in the sense of permitting--do not allow us or permit us, to be tempted to sin; the psalmist David offered a similar petition in Psa. 141:4; Mat. 4:1 states He led Jesus "into the wilderness to be tempted of the Devil"--allowed this action.

4. "But deliver us from evil" = the Greek has a definite article "the" in front of "evil" thus, this refers to the evil one, Satan; our Lord is more powerful than the devil and there will always be a way of escape. (I Cor. 10:13)

5. Mat. 6:13 states, "For thine is the kingdom, and the power, and the glory, forever. Amen." Luke did not record this closing or Jesus may not have stated this in the setting in Luke 11. This closing means:

A. "Thine is the kingdom" = thine is the reign or dominion--Thou has control over all things, and canst so order them as to answer these petitions.

B. "Thine is the power" = Thou has power to accomplish what we ask; we are weak, and cannot do it, but Thou are Almighty and all things are possible with thee.

C. "Thine is the glory" = Thine is the honor or praise; it is not for our honor, but that Thy glory, Thy goodness, may be displayed in providing for our needs.

D. "Amen" = certainly; so be it.

B. The parable of the importunate friend. V. 5-10

V. 5

1. "He" = Jesus, the Messiah.

2. "Them" = the disciples with Him at this time.

3. A parable is a window through which to see truth. Jesus' design of this parable is solely to show the necessity of being importunate and persevering in prayer to God.

4. As He often did, Jesus took a commonplace incident from everyday life to stress the important principle--true faith will persist in prayer until the answer comes.
5. "At midnight" = a time when it would be most inconvenient for his friend to help him; an hour when he would naturally be in bed and his house shut; it was frequently the practice in the East to travel by night, to escape the great heat of the day.
6. "Three loaves" = there is nothing particularly denoted by the number three in this verse.

V. 6

1. Get the picture: Jesus asked His disciples which of you would go to a friend of yours and ask bread to feed a friend who came to you and needed bread and you had "nothing to set before him" = bread was usually baked in the morning and just enough for one's family; so it would not be unusual to be out of bread at the midnight hour.
2. It was an ordinary custom of hospitality to give a newly arrived guest something to eat--failing to offer food to a guest would be insulting and dishonorable; therefore, it would not be unusual for a person to go to a neighbor (friend) who, he thought, might have bread.

V. 7

1. "He" = the friend to whom this man was asking for bread for his friend.
2. "Trouble me not" = do not bother me; it was troublesome for him to rise at that time of night to accommodate the one knocking at the door; the reason being:
 - A. "The door is now shut" = usually the father of the family bolted the door for safety.
 - B. "And my children are with me in bed" = this does not mean they were in the same bed; usually the father unrolled mats for the children and he and his wife would occupy the bed or mat nearest the wall; it would have been impossible to reach the outer door without disturbing the children; therefore, "I cannot rise and give thee."

V. 8

1. "I" = Jesus, the Messiah.
2. "You" = the disciples Jesus was teaching how to pray.
3. "Say" = tell.
4. "Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth" = being his friend did not cause him to give him bread but his importunity--persistent knocking requesting bread, which showed his refusing to take any denial; note he did not just give him three loaves (verse 5) but all he needeth.
5. This parable suggest Jesus was teaching the need of persisting in prayer, so the emphasis rest upon the man who came asking a favor--he was shameless (importunity) in his persistence, continuing his pleading until his friend responded. The point of the story is the need for persisting in prayer. We have a friend, mate, son, daughter, or neighbor who has a spiritual need we can't supply but we have a friend (God) who has an ample supply; therefore, we need to pray and continue to pray until God answers our prayers.

V. 9

1. "And I say unto you" = the degree of one's faith is largely determined by the foundation on which it rests; this statement was not merely a case of trying to reassure His disciples; this was a pronouncement by the Son of God Himself--as people often said about Jesus--He spoke with authority.
2. "Ask" = ask for what you do not possess; the tense is continuous--ask and keep on asking--importunity.
3. "And it shall be given you" = to bestow as a gift--this is only true if we ask the thing consistent for God to give.
4. "Seek" = seek for what is not apparent; the tense is continuous--seek and keep on seeking--importunity.
5. "And ye shall find" = to obtain; this implies that we seek with a proper spirit, with humility, sincerity, and perseverance and we shall obtain.
6. "Knock" = knock that obstacles may be removed--door opened; the tense is continuous--knock and keep on knocking--importunity.
7. "And it shall be opened to you" = this is a promise that persistent (importunity) knocking (praying) will cause the door to open--God will open up a way in His time and for His glory when we continue to pray according to the will of God.

V. 10

1. This verse is repetition of verse 9 in which Jesus encourages believers to petition the Father because their request will be answered if praying according to God's will.
2. There is a progression in the appropriate kind of persistence. Asking means a simple request; seeking implies a stronger desire and a more definite kind of request--something that takes time and it requires a greater sense of urgency; and knocking shows determination to get an answer.

C. Parable of the fatherhood. V. 11-13

V. 11

1. In this parable Jesus indicated a stronger tie between God and man than between friend and friend. God is a father and bestows His gifts not just because man is persistent, but because He loves His children.
2. Then he ask three questions to which we would expect a negative answer. No earthly father would give a stone in place of bread to his child, nor a serpent instead of a fish.

V. 12

1. Nor a scorpion instead of an egg.
2. What sort of person would give his own child something harmful or useless when the child asked for his basic needs? No earthly father would attempt to deceive his child. God is better and kinder than the most tender earthly father--He will not give to us that which might appear to be of use, but which would be injurious.

V. 13

1. "If ye then, being evil" = refers to natural man who is born with a depraved nature. (Rom. 3:10-18)
2. "Know how to give good gifts unto your children" = know how to give gifts that do not deceive them or injure them.
3. "How much more shall your heavenly Father give the Holy Spirit to them that ask him?" = in the sermon on the mount in Mat. 7:11, Jesus said, "How much more shall your Father which is in heaven give good things to them that ask him" = note: "good things" of which the Holy Spirit is a very good thing; the time this was spoken was pre-Cross and pre-Pentecost which may refer to the gift of the Holy Spirit as a sign or display of His favor; for us today this applies to calling upon the name of the Lord for salvation which can only be done by the Holy Ghost. (Rom. 10:13; I Cor 12:3b)

D. Jesus charged with casting out demons by Beelzebub. V. 14-23

V. 14

1. The synoptics have a similar miracle performed but it seems that the mention of this incident here occurred at a later time than Mat. 12:22-30 and Mark 3:22-30.
2. "He" = Jesus, the Messiah.
3. "Casting out" = to command or cause one to depart in haste; there are many incidents of Jesus casting out demons.
4. "Devil" = a demon; evil spirit.
5. "And it was dumb" = unable to speak; unable to utter or articulate sounds; refers to the person possessed with the demon.
6. "And it came to pass" = refers to the length of time when the person was brought to Jesus and He cast the demon out.
7. "When the devil was gone out, the dumb spoke" = refers to the man who could not speak before, now spoke; Mat. 12:22 refers to a man that was blind and dumb and he both spoke and saw.
8. "And the people wondered" = to be affected by surprise or admiration.

V. 15

1. "But some of them said" = the accusation seems to have been whispered among the people for verse 17 states, He knew "their thoughts."
2. These men could not deny the reality of the work of healing so they tried to suggest that the great Healer, "casteth out devils through Beelzebub the chief of devils" = "Beelzebub" is a name of Satan--the prince (chief) of evil spirits.

V. 16

1. "And others, tempting *him*" = to put to trial for proof--the man speaking should have been proof enough.

2. "Him" = Jesus, the Messiah.

3. "Sought of him a sign from heaven" = "sign" refers to miracles and wonders by which God authenticates the man sent by Him (John 3:2); Jesus told the Pharisees in Mark 8:11-12 that no sign would be given to this generation; Mat. 12:38-40 adds "but the prophet Jonas" = Jonah.

V. 17

1. "But he, knowing their thoughts" = "knowing" means to have absolute knowledge of the facts; nothing escapes the all-knowing Lord.

2. "He" = Jesus, the Messiah.

3. "Them" = those gathered around Jesus.

4. "Every kingdom *divided* against itself is brought to desolation:"

A. "Kingdom" = the territory subject to the rule of a king; refers to nations.

B. "*Divided*" = to be divided into opposing parts; to be at variance.

C. "Is brought to desolation" = complete ruin; (Mark 3:24)--shall not stand.

5. "And a house divided against a house falleth" = refers to the members of the household being divided into opposing parts--"falleth" = to perish; come to an end (Mark 3:25)--cannot stand.

V. 18

1. If a kingdom divided against itself and a house divided against itself shall not stand, neither could Satan stand if he be also divided against himself.

2. Which would be the case, if what you say were correct, "because ye say that I cast out devils through Beelzebub;" the argument is perfectly simple--it is not thinkable that the prince of evil would fight against himself, which he would be doing if he put such mighty weapons into Jesus' hands.

V. 19

1. "And if I by Beelzebub cast out devils" = which is what they were saying; Jesus said in Mat. 12:31 that blasphemy of the Holy Ghost is an unpardonable sin, which is to give to the devil credit for something the Holy Ghost did in His presence with your heart; these people who accused Jesus of doing this miracle by the power of the devil were close to blaspheming the Holy Ghost and may have.

2. "By whom do your sons cast *them* out" = refers to the Pharisees' followers or disciples taught by them and encouraged by them, who pretended to cast out devils; if your argument is true that a man who casts out devils must be in league with the devil, then your disciples have made a covenant with him also; you must therefore give up this argument or admit that the working of miracles is proof of the assistance of God.

3. "Therefore shall they be your judges" = they condemn you and your argument; they are conclusive witnesses against the force of your reasoning.

V. 20

1. "I" = Jesus, the Messiah.
2. "The finger of God" = refers to the power of God: in Mat.12:28 a similar discourse is related which says "the Spirit of God; "the Egyptians magicians said to Pharoah, "This is the finger of God" (Exo. 8:18-19); the ten commandments are described as written on the two tables of stone with the "finger of God" (Exo. 31:18); Psa. 8:3 states that creation is "the work of thy fingers;" everything Jesus did He did by the power of the Holy Ghost. (Acts 10:38)
3. "No doubt the kingdom of God is come upon you" = refers to the reign of God; if God expels Satan from his dominion over men, then His reign is come. (Mat. 3:2)

V. 21

1. "When a strong man" = refers to the devil.
2. "Armed keepeth his palace" = palace in this world.
3. "His goods" = refers to those who are possessed.
4. And as long as the devil controls his subjects by being strong, armed, and guarding (keepeth) those he possesses, his goods are in "peace" = safe and secure.

V. 22

1. "But" = contrast; "when a stronger than he shall come upon him, and overcome him" = refers to Jesus Himself who was stronger than the devil and overcame (conquered) him.
2. "He taketh from him all his armour wherein he trusted" = this is a picture of complete domination; Christ has wrestled the devil's armor from him and "divided his spoils" = refers to the unfortunate people who were possessed, but Christ has rescued them and restored their sanity and peace of mind. (1 John 4:4)

V. 23

1. "He that is not with me is against me" = referring to this dire conflict against evil; Jesus is dealing with the crowd's accusations in verse 15; He is saying there can be no neutrality in matters of the Spirit; the kingdom of God is totally opposite to the kingdom of darkness and every person is in one kingdom or the other; and if anyone did not act with Him, he was against Him.
2. "And he that gathereth not with me scattereth" = this is taken from the practice of persons in harvest; he that did not gather with Him or aid Him, scattered abroad or opposed Him; the application of this was, "As I have not united with Satan, but opposed him, there can be no league between us;" the charge of verse 15, therefore is a false one.

E. The worthlessness of self-reformation, V. 24-28

V. 24

1. "When the unclean spirit is gone out of a man" = all natural men are controlled by an evil spirit (Eph. 2:2); and when they are exposed to the power of God sometimes the evil spirit flees his house and if the man is not saved but just makes a profession, that person

needs to stay under preaching and be saved so that the Holy Spirit takes up His abode in that person's heart--house.

2. "He walketh through dry places" = refers to deserts, regions of a country unwatered, sandy, barren, and desolate; this comes from the popular tradition that spirits of evil frequented ruins and desert places.

3. "Seeking rest; and finding none" = the nature of evil spirits is that they are restless, wondering beings seeking a body in which to live.

4. "He saith, I will return unto my house whence I came out" = refers to the evil spirit planning to go back to the individual he came out of--trying to find rest.

V. 25

1. "And when he cometh, he findeth it swept and garnished" = refers to the dwelling of the evil spirit in men.

2. The spirit found his house "swept" = cleaned; the man had not continued in Christ (John 8: 31-32) to the point of salvation but he had turned over a new leaf so as to say.

3. Also he found it "garnished" = adorned, put in order, furnished not with the Holy Spirit but self-reformation; applied to the man, it means that his mind was sane and regular when the spirit was gone, or he had a lucid interval.

4. Mat. 12:44 states it was "empty" = the absence of the evil spirit allows it to be said, "the house was unoccupied"--the man had not been saved therefore the Holy Spirit had not taken up his abode.

V. 26

1. "Then goeth he, and taketh *to him* seven other spirits more wicked than himself" = refers to the evil spirit who found his house empty so he goes and finds seven more spirits to join him; "seven" means completeness and here it means a sufficient number to completely occupy and harass this man's soul.

2. "They enter in, and dwell there " = they make themselves at home; totally possess such a man.

3. "And the last *state* of that man is worse than the first" = that person has a greater problem than before. (Heb. 6:4-6)

4. This was a warning to those in the crowd, not to take lightly the strength and determination of evil spirits. If the Lord has let you think clearer than you used to, it may be due to an evil spirit fleeing. Stay under the umbrella of the church that preaches and practices the truth or you could find yourself worse off--possessed by a multitude of evil spirits.

F. True blessedness. V. 27-28

V. 27

1. "And it came to pass, as he spake these things" = as Jesus finished His reply to those in the crowd who had tried to attribute to the devil His casting out demons, "a certain women of the company lifted up her voice and said unto him" = this episode also indicates that

the entire crowd was not accusing the Lord, but was in reality His supporters.

2. "Blessed" = happy; fortunate; may be translated, " Oh, the fullness of the blessing."

3. "Blessed is the womb that bare thee, and the paps which thou hast sucked" = this woman by pronouncing a blessing on Jesus' mother, was complimenting the Saviour Himself.

4. Others had already recognized what a blessing Mary received because she was selected to be the mother of the Messiah. Even before the birth of Jesus, inspired by the Spirit, Elisabeth had declared, "Blessed art thou among women, "(Luke 1:42) And Mary had concurred saying, "All generations shall call me blessed." (Luke1:48)

V. 28

1. "But he said" = Jesus spoke up.

2. "Yea rather, blessed are they that hear the word of God and keep it" = He did not rebuke the woman, but He corrected with a yes, but this is better--to obey the word of God; compared to this all earthly distinctions and honor are as nothing; man's greatest blessing is in being prepared for heaven." (Luke 10:20)

3. Mary, who was a sinner like everyone else, had to be saved.

G. The sign of Jonah. V. 29-32

V. 29

1. Mat.12:38-42 seems to be this same occasion.

2. "And when the people were gathered thick together" = others gathered around Jesus besides the ones that were present in the last discourse; Mat. 12:38 states that the scribes and the Pharisees were in that number and said unto Jesus, "Master, we would see a sign from thee."

3. And He answered, "This is an evil generation: they seek a sign" = the relation of the Jews to God was often represented as a marriage contract--God as the husband, and the Jewish people as the wife; Ezk. 16:1-32 gives us insight as to why Jesus called them an evil generation--they were unfaithful to the covenant or to the commandments of God.

4. "They seek a sign" = refers to miracles and wonders by which God authenticates the man sent by Him.

5. "And there shall no sign be given it (evil generation), but the sign of Jonas (Jonah) the prophet" = Jesus replied that no such miracle would be given--He did not mean that He would not work any more miracles, but that He would give no such miracle as they required.

V. 30

1. "For as Jonas was a sign unto the Ninevites" = Mat. 12:40 states that Jonah was three days and three nights in the whale's belly--the restoration of Jonah from the threatened death, to fulfill his commission to the Ninevites was a sign unto the Ninevites.

2. "So shall also the Son of man be to this generation" = referring to Jesus' resurrection after three days and three nights was proof of the ministry.

V. 31

1. "The queen of the south" = the queen of Sheba (I Kings 10:1) believed to be south of Arabia where the country of Yemen is located today.
2. "Shall rise up in the judgment with the men of this generation, and condemn them" = shall give judgment against; she, a Gentile, came with hard questions to test Solomon (I Kings 10:1)--"for she came from the utmost parts of the earth to hear the wisdom of Solomon" = this means simply from the most distant parts of the habitable world then known.
3. She came from a remote country and she would condemn that generation, for she came a great distance to hear the wisdom of Solomon, an earthly sovereign king; but the Jews of that age would not listen to the wisdom of One much greater than Solomon, though present with them and readily accessible--"behold, a greater than Solomon *is* here."

V. 32

1. "The men of Nineve" = Nineveh in OT, the capital of the Assyrian empire.
2. "Shall rise up in the judgment with this generation, and shall condemn it" = give judgment against it; they will join in approval of the sad condemnation of the chosen people.
3. The reason: "for they repented at the preaching of Jonas (Jonah)" = Jonah 3:4-10; the preaching of Jonah brought repentance to the pagan inhabitants of the populous and wicked city of Nineveh--"and, behold, a greater than Jonas *is* here."
4. The world did not recognize His greatness of wisdom or of His person. Luke 12:47-48 is true.

H. The parable of the lighted candle. V. 33-36

V. 33

1. "No man" = "he" = no one; no human being, male or female.
2. "When he hath lighted a candle" = lamp; the word for candle simply means a little clay dish filled with olive oil and a wick placed in the oil and then lighted; it was a very feeble light.
3. "Putteth *it* in a secret place" = the word refers to a covered way or cellar; putting it in such places would not provide light that was needed.
4. "Neither under a bushel" = said to be equivalent of a peck in our day; if the lighted lamp was placed under a bushel it would give no illumination; beside that it would be smothered out due to lack of oxygen.
5. "But on a candlestick" = lamp-stand so that its light would radiate in every direction--"that they which come in may see the light."
6. It is clear that Jesus meant these verses to be a commentary upon the previous situations in the chapter. He had been slandered by the accusation that His works were done through the power of Beelzebub. (verse 15) The "evil generation" had refused to believe in His teachings and were asking for another sign. With this in mind, Jesus addressed them concerning their poor spiritual eyesight. Thus, He points out in this verse that those who were refusing to believe were actually doing an absurd thing--they were

like the people who light a lamp and then hide it.

V. 34

1. "The light of the body is the eye" = the eye is that physical organ through which light enters and through which we see; the word "body" sometimes has the connotation of the entire person.
2. "Therefore" = in view of the facts just mentioned.
3. "When thy eye is single" = unclouded; properly focused; healthy; then, "thy whole body also is full of light" = then the illumination given by the lamp is seen and the whole body, so to speak, is full of light.
4. "But" = shows the contrast.
5. "When *thine* eye is evil" = speaks of the eye as diseased--not healthy; then, "thy body also is full of darkness" = no bright shining light could be seen.

V. 35

1. "Take heed" = watch out; take care; take heed to yourself.
2. "Therefore" = refers to the facts of verse 34.
3. "That the light which is in thee be not darkness" = we are to "take care" that what light we have does not cease and become darkness to ourselves and others. (Mat. 5:16)
4. Jesus is speaking of the sign of His resurrection of which He referred to in verses 29-30--the sign of Jonas. (Mat. 12:40) Thus, this warning--you ask for a sign but you have blindness, a hard and evil heart, and an evil eye which renders you incapable of seeing the sign you ask for--which I have given you.

V. 36

1. It seems that this verse is just a repetition of the previous verse, but a further look shows it intensified the meaning.
2. The language of this verse refers to a sanctified man who radiates and reflects the light given him by the Lord to shine forth to a lost and dying world. (Mat. 5:16) This involves a complete commitment to the Lordship of Christ in every area of life. And then that man "shall be full of light, as when the bright shining of a candle doth give thee light."

I. Woes to the Pharisees and lawyers. V. 37-54

V. 37

1. "He" = first "him" = Jesus, the Messiah.
2. "And as he spake" = while He was addressing the people--reproving the evil generation which included the Pharisees.
3. "A certain Pharisee" = second "him" = one of a Jewish sect which was organized during the period between Malachi and Matthew when there was no recorded revelation from God; they placed oral tradition equal to or above the Word of God; they were bitter enemies of Jesus.
4. "Besought him to dine with him" = asked Him to partake of the first meal of the day--

breakfast (Greek bears this out), the morning meal usually served after they returned from the synagogue; it was usually served about 10:00 or 11:00 o'clock AM according to our time.

5. "And he went in" = He did not decline the invitation even though He knew the motive of this Pharisee--what ever it was--was not right, for the Pharisees were bitter enemies of Jesus.

6. "And sat down to meat" = reclined at the table; the orientals did not sit at the table on chairs, but reclined on couches, the head or raised end of the couch being at the table (probably only six inches high) with the couch in its full length extending out from the edge of the table.

7. "Meat" = means a meal or food which may not have consisted of a slaughtered animal.

8. Jesus had been accused of eating with sinners. (Luke 5:30) This does not violate I Cor. 5:11 for that is referring to the Lord's Supper observed by the church not a regular meal.

V. 38

1. "And when the Pharisee saw *it*" = saw that Jesus sat immediately down without washing.

2. "He marvelled" = wondered; was amazed; it was so unusual and in his view so improper.

3. "That he had not washed before dinner" = the Pharisee washed regularly before meals as a ceremonial observance; and Jesus' neglect to do so seemed to be a direct refusal to keep the Law, and an insult to His host; remember the Pharisees put their tradition above the Law; the Greek for "dinner" refers to the morning meal as in verse 37.

V. 39

1. "The Lord" = Jesus, the Messiah; supreme in authority; Master; this was probably just a title to this Pharisee.

2. "Him" = the Pharisee whose reaction (verse 38) may have been spoken or the Lord may have just known his thoughts.

3. "Now do ye Pharisees make clean the outside of the cup and the platter" = Jesus' use of the vessels of the table being well cared for is referring to the self righteous actions of the Pharisees' life while their whole moral life is unclean and defiled--"but your inward part is full of ravening and wickedness."

4. "Ravening" = robbery; plunder; this is a strong indictment of their actions; greed; the Greek word is used to signify that which has been stolen--that which has been unjustly taken from others.

5. "Wickedness" = depravity; iniquity; evil purposes and desires; what they had acquired was by dishonesty and extortion.

6. These statements show that nothing would prevent Jesus' dealing faithfully with the souls of men. (Mat. 23:25-26)

V. 40

1. "Ye fools" = senseless ones; a term that Christ seldom used and only of those who

were morally perverted, not just mentally deranged.

2. "Did not he that made that which is without make that which is within also" = did not God, who made the body, make also the soul; you Pharisees take great pains to cleanse the body, under a pretense of pleasing God; did He not also make the soul, which is as much importance that it should be pure, as the body should--really more.

V. 41

1. "But rather give alms" = charity; donations to the poor.

2. "Of such things as ye have" = refers to their property, though it had been gained unjustly and had amassed wealth in an improper manner, yet, since you have it, it is your duty to make the best of it and do good; by giving to the poor you may show your repentance for your crimes in amassing wealth.

A. The rich young ruler did not repent. (Mat. 19:21-22)

B. Zacchaeus did repent. (Luke 19:8-9)

3. "And, behold, all things are clean unto you" = "behold" means listen to what I am about to say; doing this will show that you are a true penitent, and the remainder of your property you will enjoy with a feeling that you have done your duty and no longer be smitten with the consciousness of hoarding unjust gains.

4. The object of the Lord seems to have been to bring the Pharisee to repentance. Repentance is a must (Luke 13:3) and means a change of mind, heart, and direction--a turning from sin to God taking up sides with God against yourself. This is a work of godly sorrow. (II Cor. 7:10)

V. 42

1. "Woe" = primary exclamation of grief; expresses dismay, regret, and compassion.

2. "Unto you, Pharisees" = whose house He was in and no doubt there were other Pharisees gathered at the meal.

3. "For ye tithe" = a tenth part--called first fruits (Pro. 3:9-10); Mal. 3:10-11 commanded tithing; Mal. 3:8-9 states they were cursed for not doing so; and Jesus commended these Pharisees for tithing even though they were lost--"these ought ye to have done."

4. "For ye tithe mint" = a garden herb; so called from its agreeable flavor; it was used to sprinkle the floors of their houses and synagogue to produce a pleasant fragrance.

5. "And rue" = this is a small garden plant, and is used as a medicine; it has a rosy flower, a bitter penetrating taste, and a strong smell.

6. "And all manner of herbs" = Mat. 23:23 list "anise" which is like dill and "cummin" which is a cultivated plant in Palestine with seeds that have a bitter taste and an aromatic flavor; these all were herbs of little value, yet the Pharisees maintained, in their extraordinary strictness, that they ought to tithe on them.

7. "And pass over judgment and the love of God" = they neglected (passed over) the most obvious duty to their fellow men--they failed to ensure that justice was served, and they failed to show them the love of God; Mat. 23:23 adds mercy (compassion and kindness to the poor and miserable) and faith (means giving to God what is His due).

8. Then Jesus commended these lost Pharisees for their tithing but gave a word of rebuke

to them for their failure to God and their fellowman which was a result of not being saved.

V. 43

1. "Woe unto you, Pharisees!" = see notes on verse 42.
2. "For ye love the uppermost seats in the synagogues" = refers to the chief seats in the synagogues, usually occupied by the elders; they were near the pulpit and said to be in a semicircle round the pulpit and facing the congregation; the meaning is that they loved a place of distinction.
3. "And greetings in the markets" = "greetings" means salutation or a gesture of greeting; markets were places where multitudes of people were assembled together; they were pleased with special attention in public places and desired that all should show them particular respect.

V. 44

1. "Woe unto you, scribes and Pharisees" = see notes on verse 42; "scribes" were copiers of the law and other parts of the Scriptures (Jer. 8:8); they were also men learned in the Mosaic law and the sacred writings; also interpreters and teachers; the problem was that the scribes quoted other rabbis and felt their purpose was to be expounders of the traditions which they made a millstone around the necks of the people, and by so doing, they set aside the word and will of God by their traditions and legalism. (Mark 7:9, 13)
2. "Hypocrites" = a pretender; a stage-player who acted under a mask; one who assumes an identity and a character which he was not; Jesus is calling the scribes and Pharisees, hypocrites.
3. "For ye are as graves which appear not" = refers to sepulchers not being white washed to prevent the people from accidentally coming in contact with them and being defiled (Num. 19:16); their custom was to white wash the sepulchers so they could be seen.
4. "And the men that walk over *them* are not aware of *them*" = not knowing the graves were there did not keep them from becoming defiled.
5. Mat. 23:27 also compares the whited sepulchers to these Pharisees. Their outward conduct appeared clean and pure but within their hearts were full of hypocrisy, envy, pride, lust, and malice--fitly represented by the corruption within a whited tomb.

V. 45

1. "Then" = after Jesus pronounced these woes upon the Pharisees--three were pronounced here and eight in Mat. 23.
2. "Then answered one of the lawyers" = to begin to speak, but always where something has preceded (either said or done) to which the remarks refer.
3. "Lawyers" = an expert in the Mosaic law, not the law of the land; an interpreter and teacher of the Mosaic law; not used in the NT as we know a lawyer to be today; it is not known in what way the lawyers differed from the scribes or whether they were Pharisees or Sadducees.
4. "Said unto him" = spoke to Jesus, the Messiah.
5. "Master" = teacher.
6. "Thus saying" = he felt that the remarks of Jesus about loving the chief seats and etc.,

applied to them as well as to the Pharisees.

7. "Thou reproachest us also" = "reproach" means to accuse, to treat in an arrogant manner, insult, and scoff at; this remark was meant as a rebuke to Jesus; but Jesus did not reproach or abuse them; He dealt faithfully with them, reprov'd (lay blame on for the purpose of correcting themselves) them, and told them the truth.

8. Such faithfulness is rare, but when it is used, we must expect that men will flinch, perhaps be enraged. Though their consciences tell them they are guilty, still they will consider it as abuse.

V. 46

1. "He" = Jesus, the Messiah.

2. "Woe" = see notes on verse 42.

3. "Woe unto you also, ye lawyers" = see notes on verse 45; Jesus was unmoved by the lawyer's attempt to silence Him; He understood the nature of their wickedness and that niceties would not penetrate their veneer of self-righteousness.

4. "For ye lade men with burdens" = this phrase is derived from the custom of loading animals; the load of burden is bound up and then laid on the beast; these were burdens laid upon men not animals.

5. "Grievous to be borne" = they placed upon men precise stipulations that enslaved them--usually traditions that had been passed on by word of mouth.

6. "And ye yourselves touch not the burdens with one of your fingers" = they themselves would not move their finger in the slightest way to relieve these burdens.

7. Sad to say, the history of those times reveals that those who developed these burdensome restrictions sometimes did not themselves obey them.

V. 47

1. "Woe" = see notes on verse 42.

2. "You" = "ye" = lawyers to whom He was directing this message.

3. "Ye build sepulchres of the prophets" = they built tombs or monuments over where the prophets Jesus was referring to were buried; by doing this they profess respect for his character--the prophets.

4. "And your fathers killed them" = their fathers hated the prophets because they did not like their message so they silenced them by killing them.

V. 48

1. "Truly ye bear witness that ye allow the deeds of your fathers" = in other words, you pretend to make amends for the crimes of past generations by this show of erecting monuments over the prophet's graves; but if you really differed from your wicked fathers in spirit, as you profess to do by this gorgeous tomb building, would you be acting as you are now doing--trying to take my life?

2. "Bear witness" = to affirm or be in agreement with what your fathers did, "for they indeed (truly) killed them, and ye build their sepulchres." (Mat. 23:29-31)

V. 49

1. "Therefore" = in view of the fact just stated--that the children were in agreement with what their fathers did.
2. "Also" = indeed.
3. "Said the wisdom of God" = Jesus is referring to Himself; what He says here is not written in the OT; Jesus is called the Word of God (John 1:1); because He is the medium by which God speaks or makes His will known; He is called "the wisdom of God" because by Him God makes His wisdom known in creation (Col. 1:13-18) and in redemption (I Cor. 1:30); it seems to refer to the wisdom of God in allowing His prophets to be killed and yet continuing the power of His message; "I will send them prophets and apostles, and *some* of them they shall slay and persecute" = the work of death against the prophets did not nullify the ultimate plan of God.

V. 50

1. In this verse Jesus stated that the current generation could not avoid its responsibility for the sins of the past generations.
2. Each generation is given an opportunity to repent and change the course of evil. If we fail to repent, whether we admit it or not, we will be held responsible by God.

V. 51

1. "From the blood of Abel" = Abel was the first martyr of OT history (Gen. 4:8); the murder of Abel took place over the issue of acceptable offerings to God.
2. "Unto the blood of Zacharias" = this is Zechariah the high priest son. (II Chron. 24:19-22)
3. "Which perished between the altar and the temple" = in the court of the house of God; again the murder took place because of a religious issue.
4. "Verily I say unto you, it shall be required of this generation" = Jesus reminded His listeners that the blood of the prophets would be required of any generation that heard the call to repentance but refused to acknowledge its evil way and turn to God.

V. 52

1. "Woe unto you, lawyers" = see notes on verse 42 and 45.
2. "For ye have taken away the key of knowledge" = a key is made to open a lock or door; by their false interpretation of the OT they had taken away the true key or method of understanding.
3. "Ye entered not in yourselves, and them that were entering in ye hindered" = "hindered" means forbid, prevent; the Greek indicates a calculated effort to keep people from the glorious liberty of the children of God (Rom. 8:21); "ye entered not in yourselves" = means they opted for legalism (tradition) rather than the faith of Abraham.
4. They were suppose to enlighten the people by explaining the Law; instead, they kept them in ignorance.

V. 53

1. "And as he said these things unto them, the scribes and the Pharisees began to urge *him* vehemently" = fearfully; terribly; to act in a very horrible manner.
2. "And to provoke him to speak of many things" = to press with preserving importunity; means to question closely; interrogate; it is a picture of determined harassment.

V. 54

1. "Laying wait for him" = implies they set traps, "seeking to catch something out of his mouth" = they endeavored to entangle Him in His talk.
2. "That they might accuse him" = to charge with a crime; wherever He went, they were there, trying to catch Him off guard so they could accuse Him to the people and the authorities--the Sanhedrin or great council of the nation--and thus secure His being put to death.
3. They were determined to abide by their traditions in spite of the cost rather than obey the voice of God. They had caught a vision of what He was about, and they were fearful of its implications.

CHAPTER 12:

A. Jesus warns of the leaven of the Pharisees. V. 1-3

V. 1

1. "In the mean time" = while He was speaking with the scribes, lawyers, and Pharisees, as recorded in the last chapter.
2. "When there were gathered together an innumerable multitude of people" = seems to have been 10,000 plus gathered, who were anxious to hear Him--so many "insomuch that they trode one upon another" = they were actually treading on each other's toes--people were literally walking over each other to be near Jesus.
3. "He began to say unto his disciples" = the 12 apostles and others who had believed in Him; obviously this was within the hearing of the crowd and Pharisees.
4. "First of all" = this does not mean that His disciples were, before all others, to avoid hypocrisy, but that was the chief (first) thing to beware of.
5. "Beware" = to give attention to; take heed; to see with the mind's eye; to discern mentally; understand.
6. "Beware ye of the leaven of the Pharisees" = "leaven" (yeast) causes things to rise; it is an expanding agent; its nature is to grow; instead of growth that led to spiritual maturity, the Pharisees' leaven was based on hypocrisy and led to spiritual immaturity and destruction of true spiritual vitality; leaven is generally figurative of evil--sin in the human heart.
7. "Which is hypocrisy" = refers to one who pretends to be something he is not; applies to those blinded by their own faults; has the idea of "actor" or "pretender;" it can mean

acting with insincerity.

V. 2

1. "For there is nothing covered, that shall not be revealed" = the day would come when Jesus' estimate of this now popular teaching of the Pharisees would be found to have been incorrect.
2. "Neither hid, that shall not be known" = the real nature of the Pharisees' teaching, now hid, would be revealed and fully known and discredited.

V. 3

1. "Therefore" = in view of the fact of verse 2.
2. "Whatsoever ye have spoken in darkness shall be heard in light" = refers to the words and teaching of His disciples, now listened to by only a few, and those of seemingly little account, would become widely and generally known and listened to.
3. "And that which ye have spoken in the ear in closets shall be proclaimed upon the housetops" = "closets" refer to the inner room of a house where treasures were kept for safe keeping; even when we think we are safe to whisper our mischief, it will ultimately be found out and will seem like something shouted from the housetops--flat, terrace-like roofs, and the houses being low, one who spoke from them would easily be heard in the street beneath.

B. Have no fear. V.4-7

V. 4

1. "And I say unto you my friends" = Jesus is speaking to His disciples regarding His new relationship to His followers.
2. "Be not afraid of them that kill the body" = fear is not an element of friendship; Jesus told His disciples to turn from the fear of those who could harm their physical bodies but not their spirits = and "after that have no more that they can do." (John 15:14-15)

V. 5

1. "But" = reveals contrast; could say in light of verse 4.
2. "I will forewarn you whom ye shall fear: Fear him" = refers to respect and reverence of holy God with a hatred for evil; this is talking about God not the Devil.
3. "Which after he hath killed hath power to cast into hell" = our Lord has the keys of death (Rev. 1:18); "hell" is translated from Gehenna--refers to the valley of Hinnom situated near Jerusalem, originally noted for the infamous rites practiced there in the worship of Molech, in the times of the idolatrous kings of Judah; used as a garbage dump and there were continuous fires burning there to consume the putrefying matter and prevent pestilence; used as a symbol for the place of torment and synonym for hell--the final abode of the lost in the lake of fire. (Rev. 20:15)
4. "Yea, I say unto you, Fear him" = double emphasis referring to respect and reverence of God.

V. 6

1. "Are not five sparrows sold for two farthings" = "farthing" is believed to be 1/4 of a penny which would buy more than it would now; Mat. 10:29 speaks of two sparrows being sold for a farthing and here five for two farthings--means that an extra sparrow was thrown in to make the deal; thus one sparrow was not worth anything, practically speaking.
2. And yet "not one of them is forgotten before God" = if He knows the death of those almost valueless birds, surely you cannot doubt His knowledge of and His caring for the life or death of one of His followers; Mat. 10:29 states "one of them shall not fall on the ground without your Father" taking notice.

V. 7

1. "But even the very hairs of your head are all numbered" = this does not mean He has a total count of the hairs of one's head, which He could, but that each individual hair is numbered and when one falls out He took notice that hair number 742 or 2,096 fell out.
2. "Fear not therefore: ye are of more value than many sparrows" this "fear" is phobia--fear of man and the devil.
3. The meaning of this parable is clear--fear and reverence before God results in His constant care and attention.

C. Acknowledge Christ before men. V. 8-12

V. 8

1. "Also" = in like manner.
2. "I" = "me" = Jesus, the Messiah.
3. "You" = refers to the disciples who professed to be saved.
4. "Whosoever shall confess me before men" = means to acknowledge the Lord Jesus Christ as our Lord and Saviour, and our dependence on Him for salvation, and our attachment to Him; means to make a public acknowledgment of loyalty to Him.
5. "Him shall the Son of man also confess before the angels of God" = refers to whosoever does that, the "Son of man" who is Jesus will acknowledge that person as His own before all heaven; here Luke says before angels--God's created beings and Mat. 10:32 says "before my Father which is in heaven"--all heaven is included.

V. 9

1. "But he that denieth me before men" = refers to anyone who refuses to acknowledge Him as their Lord and Saviour.
2. "Shall be denied before the angels of God" = means the Lord will not acknowledge one who rejects the Lord as His own before "the angels of God"--includes all heaven for Mat. 10:33 states He would deny such a person "before my Father which is in heaven."
3. Peter at Jesus' trial denied the Lord Jesus three times due to the fear of man and he was a saved man, but in a short time he repented and stood 53 days later at Pentecost and acknowledged (confess not deny) the Lord Jesus. (Acts 2:22-23)

V. 10

1. "And whosoever shall speak a word against the Son of man" = a person may misunderstand who Jesus (the Son of man) is and may violate His word and speak reproachfully concerning Him and "it shall be forgiven him" = if he repents and believes; this phrase reveals the greatness, vastness, and bigness of God's mercy; Mark 3:28 uses the word "blaspheme"--speak reproachfully about Jesus and that can be forgiven.
2. "But unto him that blasphemeth against the Holy Ghost it shall not be forgiven" = "blaspheme" means to speak reproachfully; to rail at; revile; means malicious misrepresentation.
3. "Blasphemeth against the Holy Ghost" = in simple terms is to give credit to Satan for that which the Holy Spirit has produced, doing so in His presence with one's heart; Mat. 12:31 states that that person "shall not be forgiven" = means that one is in danger of eternal damnation, which means that there will never be a chance for that person to be saved and he is destined for the lake of fire, but as to the timing, he will not know.

V. 11

1. The Lord now continues His loving instructions to His disciples.
2. "And when they bring you unto the synagogues, and *unto* magistrates, and powers" = this lets us know that Jesus knew what His disciples would face in the future; "when" not "if;" this wording refers to authorities among the Jews.
 - A. "Synagogues" = the buildings in cities where solemn Jewish assemblies were held; the place of worship; the center of social and religious activities among the Jews; the place where sentences given by the Sanhedrin were carried out.
 - B. "Magistrates" = the leaders of the council. (Mark 13:9)
 - C. "Powers" = refers to authority.
 - D. The wording here denotes the courts of our land today, whether local or national.
3. "Take ye no thought how or what thing ye shall answer, or what ye shall say" = indicates that we are not to be anxious or overly concerned about what we are to say or answer; why?

V. 12

1. "For the Holy Ghost shall teach you in the same hour what ye ought to say" = the Holy Ghost will assist you in your defense and testimony; He knows what the council needs to hear--testimony that will not be "against" them but "to" them so they can hear the gospel. (John 16:13)
2. This is instructions to martyrs, not for preachers and teachers. Stephen is a good example in Acts 7.

D. Parable of the rich fool. V. 13-21

V. 13

1. "One of the company" = one of the innumerable multitude of verse 1; apparently there

was a pause in Jesus' teaching when this unnamed individual came forward with a request.

2. "Him" = "Master" = Jesus the Messiah; "Master" = a teacher.

3. "Speak to my brother" = command my brother.

4. "That he divide the inheritance with me" = he seems to have been a younger brother, discontented with the distribution of the family property, of which most likely, in accordance with the usual Jewish practice, a double portion had been taken to the elder brother. (Deut. 21:15-17)

5. From the parable which follows, it would appear that he had no just claim to the inheritance, but was influenced by covetousness.

V. 14

1. "He" = "me" = Jesus, the Messiah.

2. "Him" = "you" = the one who had just spoken to Jesus in verse 13.

3. "Who made me a judge or a divider over you" = Jesus is saying it was not His business to settle controversies of this kind--they were to be settled by magistrates; Jesus came for another purpose--to preach the gospel, and so to bring men to a willingness to do right.

4. Jesus refused to interfere in secular matters. The words that Jesus spoke has a tinge of rebuke in them.

V. 15

1. "He" = Jesus, the Messiah.

2. "Said unto them" = Jesus was addressing these comments to the man who spoke up in verse 13; yet He took occasion to warn His disciples of the danger of covetousness, thus the use of "them."

3. "Take heed" = to see with the mind; perceive; the Greek construction is saying "you keep looking out;" greed is constantly close by.

4. "And beware of covetousness" = "beware" means to guard or watch; to have an eye upon; "covetousness" means having a greedy desire to have more; has the sense of "the thirst of having more;" an unlawful desire of the property of another; it is a violation of the 10th commandment (Exo. 20:17; and is expressly called idolatry. (Col. 3:5)

5. "For a man's life" = taken in the sense of happiness.

6. "Consisteth not in the abundance of the things which he possesseth" = depends not on his possessions; his possessions will not prolong his life.

V. 16

1. "He" = Jesus, the Messiah.

2. "Spake a parable" = means to throw alongside; comparison of one thing to another; a window through which one can see truth; incidents taken from daily life by which He conveys spiritual teaching.

3. "Unto them" = note He is using this to answer the man's request in verse 13 and yet He took this occasion to teach His disciples who were present.

4. "The ground of a certain rich man brought forth plentifully" = his land was fertile, and produced even beyond his expectations and beyond what he had provided for.

V. 17

1. "He" = "I" = "my" = the rich man mentioned in verse 16.

2. "And he thought within himself" = reasoned in his mind.

3. "What shall I do, because I have no room where to bestow my fruits" = this means all his storehouses were not big enough to store his crops.

4. "Fruits" = our word fruit is not applied to grain but the Greek word translated "fruits" is applied to all produce of the earth, not only fruit but also grain.

5. As he "thought within himself" = he did not consider the possibility of utilizing his bumper crops for the benefit of others.

V. 18

1. "He" = "I" = "my" = the rich man in this parable.

2. "This will I do: etc." = it is clear that the man expected to control the fate of the crops; he envisioned the future as continually expansive and under his control.

3. "Barns" = a granary or storehouse; they were commonly made by the ancients, underground, where grain could be kept a long time more safe from thieves and from rodents; one may ask why he did not let the old ones remain and build new ones--may be answered that it would be easier to enlarge those already excavated in the earth than to dig new ones.

V. 19

1. "I" = "my" = the rich man of the parable; the man feels self sufficient for he uses "I" and "my" 11 times in verses 17-19.

2. "I will say unto my soul" = his inner self and mental faculties.

3. "Thou hast much goods laid up for many years" = much grain--enough to last a long while, so that there is no need of anxiety or labor.

4. "Take thine ease" = be free from the care of the future; have no anxiety about coming to want.

5. "Eat, drink, *and* be merry" = this is too often the doctrine of the rich; they think that all that is valuable in life is to eat, and drink, and be cheerful and merry.

6. What folly to think all that a man lives for is to satisfy his sensual appetites and forget that he has an intellect to be cultivated, a heart to be purified, and a soul to be saved.

V. 20

1. "But" = reveals the contrast to what the rich man thought in verse 19 to what God knew.

2. "God said unto him, *Thou* fool" = not reasoning right; acting rashly; senseless; this is

because he is concerned about himself and has no sense of responsibility, nor the reality of death lingering nearby.

3. "This night thy soul shall be required of thee" = thou shalt be required to die, to meet God, and to give up your goods.

4. "Then whose shall those things be, which thou hast provided?" = whose they may be is of little consequence to the man that lost his soul to gain them (Psa. 39:6); they are often left to heirs, sometimes to fuss over and thus secure their ruin as well as his own. (Eccl. 2:16-19)

V. 21

1. "So *is* he" = this is the portion or the doom.

2. "That layeth up treasure for himself" = acquires riches for his own use--for himself.

3. "And is not rich toward God" = has no inheritance in the kingdom of God--no riches laid up in heaven.

4. I am reminded of the Laodicean church Jesus spoke to in Rev. 3:14-18. They were like the rich man in this parable.

E. Do not be anxious. V. 22-34.

V. 22

1. "He" = "his" = "I" Jesus, the Messiah.

2. "And he said unto his disciples" = refers to the followers of Jesus; indicates the 12 apostles and others who had made a profession of faith.

3. "Therefore" = in view of the facts just stated in the parable of this rich man who really lived for himself.

4. "I say unto you, Take no thought" = be not anxious about; do not continue to be anxious.

5. "For your life" = Christ's admonition comes to people who were anxious about the necessities of life--"what ye shall eat; neither for the body, what ye shall put on" = the basic needs of life--food and clothing.

6. Jesus taught some of the basic same things in the synoptic gospel of Mat. 6:25-33 earlier in His ministry in the sermon on the mount.

V. 23

1. "The life is more than meat" = "meat" in Jesus' day denoted all kinds of food while now we confine it to animal flesh.

2. "And the body *is more* than raiment" = refers to clothing.

3. What man is, is more important than what he has.

V. 24

1. "Consider the ravens" = kin to the buzzard family of today; a scavenger which lives off carrion--dead putrefying flesh of animals; "consider" means to fix your mind upon the

ravens.

2. "For they neither sow nor reap; which neither have storehouse nor barn" = they are not farmers and cannot plant crops; they are dependant upon someone else--"and God feedeth them" = these fowl are fed by God abundantly; the ravens knew nothing of the anxious care and the restless toil of the rich man in the midst of which he died, and yet they lived.

3. How much more are ye better than the fowls?" = your lives are more important than theirs, yet God provides for them--why should we be anxious--worry?

V. 25

1. "And which of you with taking thought" = by being anxious--worrying.

2. "Can add to his stature one cubit" = a cubit is considered to be 18 inches; our first look at this verse seems to say, can you by being anxious add 18 inches to your height? but "stature" is from a Greek word which means span of life--thus can you by being anxious add years to your span of life; this seems to be what the context is dealing with; the problem of the rich man was not his height, but the time he had to enjoy the goods he had stored up.

V. 26

1. Basically this verse is saying, "If we cannot do anything about adding to our life span, why should we be anxious (take thought) for the rest?"

2. This is meant to provide the basis for living with confidence in a loving and trustworthy God.

V. 27

1. "Consider" = fix one's eyes or mind upon.

2. "The lilies how they grow: they toil not, they spin not" = yet night and day they grow and God's hand paints the rich and gorgeous clothing for each flower.

3. "And yet I say unto you, that Solomon in all his glory was not arrayed like one of these" = Jesus is telling His disciples that in coming days of poverty and abandonment, never to lose heart; they would remember when He spoke of the fate of one whose life had been wasted in filling his storehouses and his barns and then how He turned from the foolish, toiling rich man and told them of the birds and flowers, and how God tenderly cared for such soulless things--could they ever think that He would lose sight of them, His chosen servants?

4. Jesus' comment about Solomon is significant. The ancient king was remembered as Israel's wisest and was known for his proverbial statements. King Solomon was also regarded as the richest king in all the earth (I Kings 10:23), yet the gracious provisions show the lilies of the field are more beautiful than Solomon's richest apparel.

V. 28

1. "If then God so clothe the grass" = "grass" refers to lilies referred to in verse 27 and could imply other grasses not mentioned by name; refers to what grows up in the field, or grows wild and without cultivation.

2. "Which is to day in the field" = it lives today; indicates it is short lived and seems to be a thing of no value and is so treated.
3. "And to morrow is cast into the oven" = refers to grass being used for fuel for baking; wood for fuel is almost unobtainable in Palestine; consequently, dry grass and weeds are used for cooking.
4. "How much more *will he clothe* you" = the grass has a short life, but God is willing to clothe it with gorgeous colors; how much more care will He apply on man, whose soul lives forever.
5. "O ye of little faith" = this is one word in the Greek; means trusting too little; Jesus rebuked His disciples for their failure to see the greatness of God manifested by even the smallest items in the natural order.

V. 29

1. "And seek not ye what ye shall eat, or what ye shall drink" = trouble not yourselves about your eating and drinking; Mat. 6:31 says do not be anxious or trouble yourselves with the cares of eating and drinking--God will supply; He will take care of you.
2. "Neither be ye of doubtful mind" = means do not be anxious or worried; the Greek construction commands to stop seeking, what ye shall eat and drink, or doubting--stop the activities that are contrary to faith.

V. 30

1. "For all these things do the nations of the world seek after" = refers to the Gentiles who (from the Jewish standpoint) know not God and seek material possessions; Jesus said that for His disciples, material possessions should have secondary value.
2. "And your Father knoweth that ye have need of these things" = "knoweth" means to have absolute positive knowledge of the facts; He is omniscient--knows all things; if He cares for the sparrow and the grass of the field, He will care for you.

V. 31

1. "But rather seek ye the kingdom of God" = Rom. 3:11 says the natural man does not seek, but one who is awoken is commanded not only to seek but strive to enter the strait gate (kingdom) (Luke 13:24); the kingdom of God refers to the kingdom which belongs to God and is the place of God's rule--domain and authority; it is both a present reality and a future event.
2. "And all these things shall be added unto you" = refers to eating and drinking and whatever your needs, not wants, may be.

V. 32

1. "Fear" = to be struck with alarm; negated by "not," the Greek construction says, "stop being afraid."
2. "Little flock" = "flock" is a term of tender endearment addressed to those who follow Him; in verse 4 He called His disciples friends; our Lord often represents Himself as a shepherd, and His followers as a flock or as sheep; in Judea it was a common thing to see a shepherd with his sheep; he was not only with them, he defended them, provided for

them, led them to green pastures and beside still waters (Psa. 23:1-2); His flock was small; though small in number they were not to fear; why?

3. "For it is your Father's good pleasure to give you the kingdom" = "good pleasure" means to think it good and to do willingly (II Peter 3:9); "give" means to bestow as a gift; "kingdom" refers to God's rule in one's heart due to the gospel being preached (Mark 1:14-15) and one being born again (John 3:3, 5) by work of the Holy Ghost (I Thess. 1:5) thereby having peace and assurance. (II Tim. 4:18)

V. 33

1. "Sell that ye have, and give alms" = this is not a command to get rid of all of your possessions; the Lord gave the children of Israel land in Canaan (Deut. 1:8); also this is not saying it is wrong to save up for Pro. 13:22 says to leave "an inheritance to his children's children;" this, in context, is dealing with a person's heart; Jesus told the rich young ruler to sell his property and give to the poor (Mat. 19:21), but never told Zacchaeus to do so (Luke 19:8); "alms" are donations to the poor; Acts 4:36-5:5 tells us of the incident that occurred in the church at Jerusalem--poor saints were in dire need and Paul took up an offering for them (Rom. 15:26); Acts 10:1-2 tells us of a Gentile giving alms, and the Lord saved him later.

2. Giving to the poor does not mean you are to give to everybody that asks for a hand out. James 2:14-16 indicates that you need to give after you have checked the situation out and made sure that they are unable to make it on their own and they are not trying to take advantage of you.

3. "Provide yourselves bags which wax not old" = "bags" refer to money bags or purses in which they carried their money; "wax not old" refers to things worn out by time and use; Hag. 1:5-6 gives us an example; by bags that were not old Jesus means we should lay up "treasure in the heavens" = that our aim should be to be prepared to enter there, where all our needs will be forever provided for "that faileth not" = do not exhaust your strength and spend your days in providing for the life here, but let your chief anxiety be--to be prepared for eternity.

4. "Where no thief approacheth" = the houses in the east were usually made of clay hardened in the sun, or of loose stones, thus it was easy for thieves to dig through the wall and steal. (Mat. 6:20)

5. "Neither moth corrupteth" = when a Hebrew spoke of wealth, he thought first of what would make a display--splendid articles of dress; the moth is a small insect that finds its way to clothes and garments and destroys them--the best of garments worn by man, however the robes of glory can never be corrupted.

V. 34

1. "Treasure" = the place in which good and precious things are collected and laid up.

2. "Heart" = is considered the seat of the intellect, emotions, and will; to speak of the heart is to speak of a person in his totality; Jesus is speaking of ultimate loyalty; if the heart is really in search of heavenly treasure, then there will be no room in that person's life to lust after the things of the world.

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